The Gospel
In Its Native Land

By ANNIE MACDONALD

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THE GOSPEL IN ITS NATIVE LAND

ANNIE MACDONALD

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THE GOSPEL
IN ITS NATIVE LAND

By ANNIE MACDONALD

And there shall be stability in thy times, abundance of Salvation, Wisdom and Knowledge

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Preface

The gospel gives us the full picture of the earthly life of our Lord, and it is our duty to read it with a pure and sincere heart as well as a simple mind.

In order to fully understand the complete simplicity of the gospel it is almost necessary to live, for a short time, in the land where it was spoken, and learn the manners and customs of the native people. The cities and villages, the plains and mountains, lakes and rivers—every corner still represents and illustrates the earthly life of our Lord and the words spoken by Him. For this reason thousands of people visit the Holy Land every year. Many books have been written to help those who cannot come. The majority of these contain valuable information. But the great majority lack that simplicity which is essential to the ready grasp of the average reader, and for the most part illustrations are omitted, these adding so much to the understanding of pen descriptions.

With this in mind, I was prompted to write this little book, telling about the people and the land as briefly and simply as possible, and giving plentiful illustrations.

There are many customs here which are unknown in America and other lands and about which very little is known. Take, for instance, the parable of the good shepherd. How many boys and girls have seen a shepherd leading his sheep out to pasture?

On one occasion a minister in Ceylon was speaking to the natives, through an interpreter, on "The Shepherd and His Sheep." At the close of the service he asked his interpreter if the people understood the parable. He answered, "I was obliged to change the word *sheep* into *calves,* because the people here have never seen a sheep."

Customs and manners are the same here to-day as in our Lord's time. "The Unchanged East," is not a mere phrase.

I hope this little illustrated book will be interesting and helpful to many; not only to Sunday School teachers, but to all who believe in the words of our Savior.

Grateful acknowledgment is made of the pictures of the temples given me by Mrs. Schoenecke, and the flower paintings by her daughter; also valuable help in the preparation of the subject matter, given me by Prof. C. Carnapas, of Jerusalem, and friends both in America and Jerusalem.

For the pictures of the Passover I am indebted to Prof. Lyon, of Harvard University, and for many of the others to Mr. Marshall of Chicago. Also to Ch. Raad of Jerusalem, for the pictures of Joseph's Tomb and others.

Annie Macdonald,
Jerusalem, Palestine.

Table of Contents

CHAPTER I

THE BIRTH OF OUR LORD.

Native Village, Fellaheen and His Home—The New-Born Babe and How Cared For—Simplicity of Christ's Teaching.

CHAPTER II

PRESENTATION IN THE TEMPLE.

Solomon's Temple—Jews' "Wailing Place"—Herod's Temple—Money Changers—Destruction of Herod's Temple—Mosque of Omar.

CHAPTER III

THE FLIGHT INTO EGYPT.

Mode of Travel—Mary's Lowly Life.

CHAPTER IV

THE JORDON.

Description of River Jordon—Jordon's Sources—Greek Baptism—Jericho, Ancient and Modern—Mount of Temptation.

CHAPTER V

THE SEA OF GALILEE.

Galilee—Mending the Nets—The Tempest.

CHAPTER VI

THE SENDING FORTH OF THE DISCIPLES.

Equipment for a Quick Journey—Reception on Entering a Village—Salutations.

CHAPTER VII

PALESTINE WEDDINGS.

Selection of Wife—Trousseau—Village Marriage Ceremony—The Wedding Garment—Midnight Wedding—Moslem Wedding—Wine at Weddings—The "Six Water-Pots of Stone."

CHAPTER VIII

JESUS AND THE WOMAN OF SAMARIA.

The Village Aschar, Ancient Sychar—Jacob's Wells—Wells and Water Jars—The Village Well—Hatred Existing Between Jews and Samaritans.

CHAPTER IX

Feeding the Multitude.

A Desert—Climate of Palestine—Bread and Ovens.

CHAPTER X

Healing the Sick.

Cause of Many Diseases in Palestine—Hospitals—The Blind—Begging and Beggars—School for Blind—Pool of Siloam—The Leper—Fever.

CHAPTER XI

The Man Sick of the Palsy.

Carrying the Sick—The Roof of a House—The Outside Stairway—Observance of the Sabbath To-day.

CHAPTER XII

Burial Customs.

Old Customs—The Winding Sheet—Photographer's Difficulties—Meaning of Word "Coffin" or "Bier"—Widow of Nain—Graves—Tombs of the Kings—Tombs of the Judges "Rolling Stones"–Mourners and Hired Mourners.

CHAPTER XIII

Eastern Hospitality.

Martha—Moslem Ceremony of Washing—Care of Feet—Preparations for a Feast—Position while Eating—Service.

CHAPTER XIV

Salutations.

Kissing—Greeting Between Parents and Son.

CHAPTER XV

A City Set on a Hill.

Streets of a Village—Roofs—Candles.

CHAPTER XVI

The Guest Chamber.

Furnishings—A Meal with a Fellaheen—Meals of the Day—Passover Feast.

CHAPTER XVII

GARDEN OF GETHSEMANE.

Old Olive Trees—"Holy Thursday" Night.

CHAPTER XVIII

THE LOST COIN.

Dress of Fellaheen Women—Jewelry.

CHAPTER XIX

THE GOOD SHEPHERD.

Pastoral Life—Kinds of Sheep—Calling the Sheep by Name—Robbers and Wolves—Slings—Weapons—Sheep Fold.

CHAPTER XX

THE PARABLE OF THE SOWER.

Preparation of Soil—Destroying the Tares—Threshing Floors—The "Fan"—The Tax Collector—The Mill-stone and Its Use—Measuring the Wheat.

CHAPTER XXI

VINEYARDS AND FIG TREES.

Wine Press—Wine—Grapes of Eshcol—Dafour—Palms—The Sycamore.

CHAPTER XXII

TREES OF PALESTINE

Palms—Sycamore.

CHAPTER XXIII

FLOWERS

Great Abundance—Beauty Contrasted with Robes of Jewish King.

CHAPTER XXIV

JERUSALEM.

The Old and New—History of Jerusalem—Inhabitants—The Wall—American Colony—Jews—Schools—"Ho, Ye Thirsty"—Streets—"Atals"—Styles of Dress Moslem Fanaticism.

Illustrations

Author's Picture, by Ch. Raad. (Full page) 6
Native Village 19
Interior of Native House. "And she wrapped him in swaddling clothes and laid him in the manger" 21
The Manger. Church of the Nativity 22
Bethlehem Woman With Her Little Baby Wrapped in Swaddling Clothes 24
Native Woman Going to Market 25
Solomon's Temple (B. C. 1,000) 27
Solomon's Stables 30
The Jews' Wailing Place—"Here sit we now lonely and weep" 31
Herod's Temple (B. C. 40) 33
Money Changers' Table 35
Haram Es Cherif. "The Mosque of Qmar" 37
The Tabernacle 41
Camel Prepared to Cross the Desert 44
Country Travelers 45
Nazareth 47
The River Jordan. A Small Island in the River Jordan 48
The Source of the Jordan at the Foot of the Lebanon Mountains 49
Before the Blessing of the Waters 50
Russian Pilgrims Dipping Themselves in the Jordan After the Cross Has Been Dipped and the Waters Blessed 51
Modern Jericho 52
Ruins of Ancient Jericho—The Mount of Temptation in the Back Ground 53
Street in Ancient Jericho 54
Plain of Jericho and Mount of Temptation 55

Greek Convent on the Mount of Temptation and Bedouin Travelers 56
In the Boat Mending Their Nets 58
Sea of Galilee—Mending Their Nets 59
Tiberias 60
Bedouins of the Desert. Warriors of the Tribe of Abraham 63
Two Fellahs on a Journey 65
A Typical Moslem Wedding Dance on the Mount of Olives .. 70
Water Skins, Used for Carrying Water, Wine and Honey 73
Stone Jar Representing the "Six water pots of stone"—John 2:6 74
Jacob's Well 77
Well in Samaria 78
Women Drawing Water at Ekron Water wheel 79
Women With Burdens 80
The Virgin's Fountain at Nazareth 81
The Village Well 82
Mt. Gerizim. Camp of Samaritans on the Day of the Passover 83
Levites About the Lambs and the Fire During Service 84
Slaughterer Getting the Sheep into Position 85
Boy Carrying Loaves. "There is a boy here which hath five loaves and two small fishes"—John 6:9 88
Bake Oven at Nazareth 89
Miss Elverson, A.C.M.S. Worker and her School of Beggars 91
Blind Beggar Woman 92
"A Man Born Blind" 93
The Pool of Siloam 94
Village of Siloam 95
Lepers from the Village of Siloam 97
One of the Sights Seen on the Streets of Jerusalem 98
Groupe de Lepreux a Jerusalem 99
Fellah Carrying His Bed 104
Russian Funeral, the Body Borne by Four 107
Tombs of the Judges 108
Tomb of Joseph, in the Sacred Cave of Macheplah 109

Rolling Stone at "The Tombs of the Kings." 112
Moslem Funeral and Graveyard 113
Moslem Funeral, Women Mourners 114
Sheik of a Village 117
Bedouin Hospitality 119
Water Jug Used at the Greek "Feet washing" ceremony. 121
Fellah Washing Himself 122
Feet Washing Ceremony of the Greek Church—Patriarch Washing the Feet of 12 of his Subordinates 124
Kissing the Hand 128
"Salute No Man in the Way".—Luke 10:4 131
"A City That is Set on a Hill Cannot be Hid."—Matt. 5:14. 136
Chamber of the Last Supper 140
Very Old Olive Tree in the Garden of Gethsemane 143
Valley of Jehosaphat 146
Mount of Olives. (1) Galilee. (2) Russian Tower. (3) Latin Convent. (4) Hill of Offense. (5) Russian Church. (6) Garden of Gethsemane and Road to Bethany. (7) Tomb of the Virgin 147
Silver and Gold Coins 151
Shepherd and Sheep 154
"Behold a Sower Went Forth to Sow" 160
Wheat Fields Among Rocks 161
Ruins of Samaria 162
Plowing and Sowing 163
Threshing Floor in Palestine.—"Thou shalt not muzzle the ox that treadeth out the corn" 164
"Whose Fan is in His Hand Thoroughly to Cleanse His Threshing Floor, and to Gather the Wheat into His Garner."—Luke 3:17 165
"Two Women Shall Be Grinding at the Mill; One is Taken and One is Left."—Matt. 24:41 167
Measuring Wheat in the Markets of Jerusalem 168
Grape Market 171
Wine Press 172
Fig Tree 174
Bethlehem's Gardens 175

Palm Sunday. Church of the Holy Sepulchre 177
Sycamore Tree—Jericho 178
The Golden Gate and Moslem Cemetery 182
Street in Jerusalem 183
Jerusalem in Former Ages 184
A Seller of Drinks.—"Ho ye thirsty" 189
Porter 190
Moslems Bearing Sacred Flags to the Graves of Moses, on day called "Nebi Mussa" 191
Jaffa. Through the Rocks 193

The Birth of Our Lord

CHAPTER I.

THE BIRTH OF OUR LORD—NATIVE VILLAGE—FELLAHEEN AND HIS HOME—THE NEW-BORN BABE AND HOW CARED FOR—SIMPLICITY OF CHRIST'S TEACHING.

And she brought forth her first born son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.—Luke 2:7.

Bethlehem is looked upon as one of the most sacred cities of the world. It was there our Savior and King

NATIVE VILLAGE

was born and above which the heavenly host sang praises to God on the night of His birth. It is about six miles

south of Jerusalem, on the way to Hebron. There are now about 10,000 people, Christians and Moslems, living there.

In connection with the Lord's birth, it is most interesting to acquaint one's self with a native village and home and birth of a little babe in one of them.

In Palestine there are no farm houses, as in America. The people live in villages and are called "fellaheen," that is, "farmers." No "fellah" would think of living on his piece of ground, because he would be in constant danger of being attacked by robbers. Many of the houses in these villages are no better than stables. In the picture is seen a typical village of Palestine. Many such villages are to be seen throughout the Holy Land, and from the excavations which have been made of ancient Jericho it does not appear that any great improvement has been made since that time. The same kind of cooking utensils are used today which were used by the people of the plain, when the Israelites first entered the land, nearly 4,000 years ago. There are no streets and no shade trees. Trees are very scarce, for the simple reason that every tree, good or bad, was taxed, until freedom was granted. Many times the taxes would exceed the price of the fruit on the tree; consequently the tree would be cut down in order to lighten the taxes.

The houses in these villages are miserable, smoky places, as a rule. One room is all that is owned by a family. Now they are beginning to have two, one for the animals and to cook in, the other in which to eat and sleep; but this is not the rule.

From the picture of the interior of one of these houses

you can form some idea of the way in which a family lives. In the lower part you see the stalls, for the cattle, and above, the part occupied by the people. This is much better than many seen.

There are no chairs nor tables, no bedsteads and no

INTERIOR OF A NATIVE HOUSE
"And she wrapped him in swaddling clothes and laid him in a manger." Luke 2:7.

bureaus. Occasionally a box is found in which clothes are kept, especially the wedding clothes, which are very carefully preserved. The box, although very cheap, is a luxury for these poor people. The place where they live

is usually two or three feet above the floor where the animals live.

In many of these houses there are no windows, and it is a mystery how they exist, especially at night, when the door is closed tight and not a breath of fresh air

THE MANGER--CHURCH OF THE NATIVITY

enters until the morning. The people here are very much afraid of the night air. Even many of the city people will not sleep in a room where there is an open window.

These stalls are used for various purposes. During

the day, when the cattle are in the fields, or when they have no cattle, they are used as beds for the children, especially the babies. On account of the hollowness, such a manger is a very safe place for the "bairns." On one occasion some visitors entered one of these dwellings. When they were about to leave, they saw the mother prepare to go also, without her young baby. They asked her where she had left it, and learned that it was sleeping in one of the mangers, where they found it "wrapped in swaddling clothes and lying in a manger," just as the shepherds found the Savior when they went to Bethlehem.

No doubt it was in just such a manger, or one similar to it, that Mary laid the Christ, for Luke says, "There was no place in the inn."

Justinian, the philosopher and martyr, and also Origin, say that the place in which the Lord was born was a cave. During the early centuries of Christianity a church was built over the cave and called "The Church of the Nativity." When the wise men came from the East, Matthew states that it was a house to which they came. Whatever the place, a cave used as a house, or a house, it was probably similar to many places found in the land today, where one room serves for a stable and a house, and it would not be a very extraordinary thing for a babe to be laid in a manger, after it had been washed and dressed. In fact, the straw would be much softer than the beds, which consist of a heavy quilt laid on the floor and one of the same weight for covering.

We see from this that our Lord took His place among

the lowliest of His people. F. W. Farrar says: "The manger of cattle was a fitting birthplace for Him, who came to reveal that the spirit of the greatest monarch is no dearer or greater in God's sight than the spirit of His meanest slave; for Him who had not where to lay His head; for Him who from His cross of shame was to rule the world."

Our Lord having been born in such a place, was treated

A BETHLEHEM WOMAN WITH HER LITTLE BABY WRAPPED IN SWADDLING CLOTHES

in the same manner as babies which are born among natives of that country to-day. He was "wrapped in swaddling clothes." Here you see a mother holding a little baby wrapped in just such swaddling clothes.

When a baby is born it is rubbed all over with salt,

salt water and oil. Its eyes and mouth are salted. Among some of the native Christians red earth is added to the salt and oil. The baby is then wrapped up so that it cannot move; the legs and arms are fastened as tight as it is possible for the child to bear. It is left wrapped

A NATIVE WOMAN GOING TO MARKET

in this way until the seventh day, when it is unwrapped and washed again in fresh oil, salt and water and wrapped in fresh clothes. This is repeated every week by the nurse, until the child is forty days old, then she

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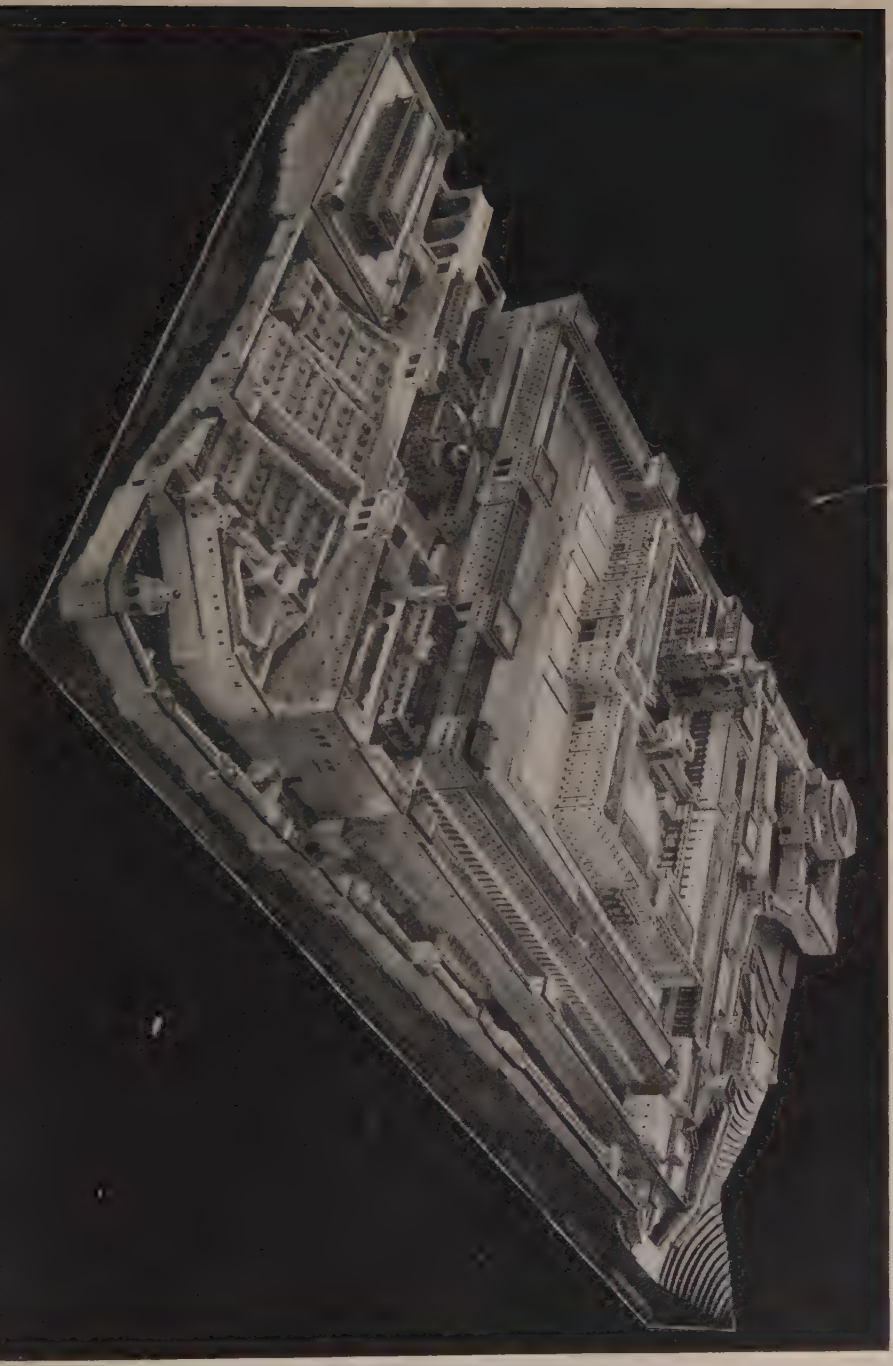
washes it with warm water and soap, and from that time the mother assumes the responsibility of washing and dressing the child. When she goes to the fields or to market the baby is carried in a bag on her back and her basket on her head. You will also notice the shoes worn by these women and that they do not wear stockings.

This custom of salting the babies at their birth is very old, and is mentioned by the prophet Ezekiel: "Thou wast not salted at all, nor swaddled at all." (Ezk. 16:4.) And while continents have been discovered and wonders wrought across the seas, this land still holds to its ancient customs. Dr. Thompson, in speaking of the Holy Land, says: "Manners, customs, men and things continue very much as they were three thousand years ago." So it is in almost everything referred to by Christ. He spoke about things with which the people were perfectly familiar. Everything around afforded Him an opportunity to illustrate His divine truths in a very simple manner. From nature and from the life of the people he drew His illustrations, so that it could truly be said "the common people heard him gladly." It was the simplicity of Christ's teaching which baffled the Pharisees and upsets the theologians of to-day. It was not the Doctor of Law who said, "Never man spake like this man." (Jno. 7:46.)



SOLOMON'S TEMPLE, B. C. 1000

The Presentation in the Temple

CHAPTER II.

SOLOMON'S TEMPLE—"JEWS' WAILING PLACE"—HEROD'S TEMPLE—MONEY CHANGERS—DESTRUCTION OF HEROD'S TEMPLE—MOSQUE OF OMAR.

And when the day of her purification, according to the law of Moses, was accomplished, they brought him to Jerusalem to present him to the Lord. (Luke 2:22.)

Among native Christians, when a baby is forty days old the mother takes the child and goes to some church in order to thank God. This is a continuance of the ancient Jewish custom, according to the law of Moses, in Exodus and Leviticus. According to this law Mary and Joseph "brought Him to Jerusalem to present Him to the Lord." Here are three pictures which represent models made by Dr. Schick. These models embody the work of about fifty years study of the locality on which the celebrated temples once stood. They are made of wood and consist of many pieces. The length is about nine feet, five and a half feet wide, and nearly twenty inches high.

The first represents the magnificent temple built by Solomon. A great deal of preparation for the building of the temple was made by King David. "So David prepared abundantly before his death." (1 Chron. 22:5.) Read 2 Chron. 23 and 24, study the picture in connection

with it, and a clearer idea of the grandeur of the temple will be gained. Seven years and six months were spent in building it. The ceremony of consecration was made amidst a gathering of many thousands of people. After many wars, the temple of Solomon was finally destroyed by the Babylonian king, Nebuchadnezzer, B. C. 580.

SOLOMON'S STABLES

It is stated by several writers who have made a thorough study of the temple grounds that one cistern alone held 3,000,000 gallons of water. This was probably for the use of priests in connection with all the sacrifices and ablutions of the temple service. Very

little, if any, remains of Solomon's temple; and what there may be is buried with rubbish one hundred feet deep in some parts. What is now called "Solomon's Stables" may be as old as Solomon's day, although it is quite improbable. Archæologists are not agreed upon this point. At the Jews' "Wailing Place" the rock was found

THE JEWS WAILING PLACE
"Here sit we now lonely and weep."

to be 80 feet below the present surface. Some of the side pillars here go 20 feet down into the rubbish. Probably there was a gate near here which led up to the level of the temple courts. Four such entrances led from the west into the temple courts. On the south, two subterranean passages still remain, which led up an ascending tunnel into the Temple Area.

Every Friday evening a great many Jews gather at the "Wailing Place;" also before feast days. They kiss the wall and read and pray. The 79th psalm is the one most frequently heard:

"O God, the heathen are come into thine inheritance; Thy holy temple have they defiled; they have laid Jerusalem on heaps."

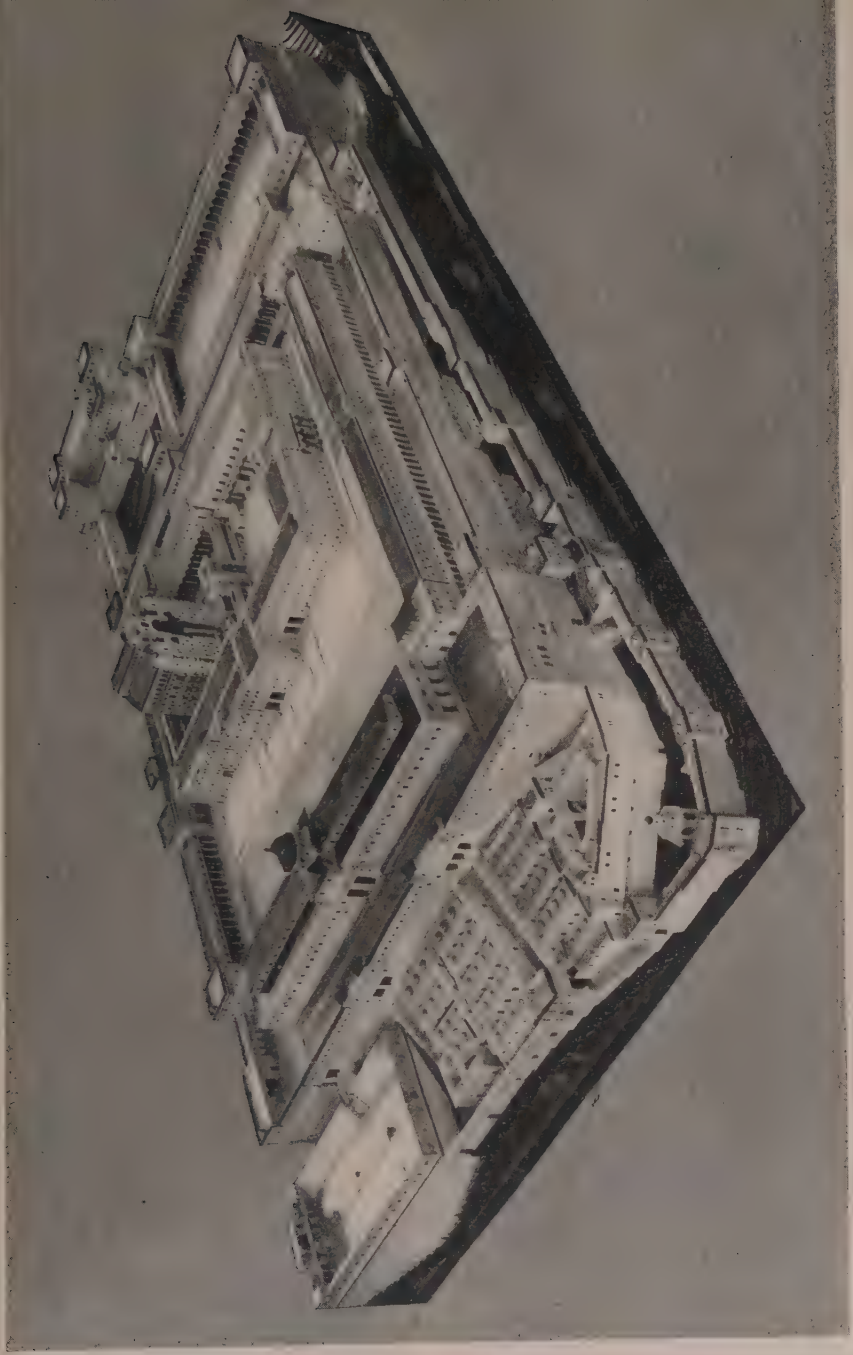
They think that prayers made at this wall are more efficacious. The prayers are made especially for the coming of the Messiah and the restoration of the temple.

"For the palace that lies waste: for the temple that is destroyed: for the walls that are torn down: for the glory that is vanished: for the great stones that are burned to dust." After repeating this litany those present respond, "Here sit we now lonely and weep."

Many write prayers on small pieces of paper and put them in the cracks of the wall, in hopes that some day one may reach some sacred place within and that then God will hear their prayers and speedily send their Messiah. They are not allowed within the temple enclosure and refrain from entering for fear of treading upon the "Holy Place."

All Jews are foreigners. For many centuries after the destruction of Jerusalem no Jew was allowed to live within the Holy City. They came here formerly to die and be buried on the western side of the Mount of Olives. But it is quite evident now that they come here to live, as every available dwelling and spot of earth is being bought by them.

Many years after Solomon, Herod's Temple was built.



HEROD'S TEMPLE--B. C. 40

Herod, in order to gain the favor of the Jews, offered to restore the Temple of Solomon in place of the one which had been built by those who returned from Babylon under Zerubabel, by order of Cyrus, King of Persia. Herod well knew that such a work would please and win his Jewish subjects. He was not allowed to tear down

MONEY CHANGER'S TABLE

any part of the buildings that were standing, until all the materials for the new edifice had been collected. Two years were occupied in these preparations. He began to rebuild it 17 years before Christ was born. According to Jewish historians it surpassed Solomon's in magnificence and ornamentation. It was built of white sculp-

tured marble. Herod provided a court for the Gentiles and many other apartments for the priests, men and women.

It was to this temple that Mary brought Jesus to "present Him to the Lord," and to which they came every year to keep the Passover. Here also Jesus came at the age of twelve and tarried in the temple, "sitting in the midst of the doctors, both hearing them and asking them questions."

Jesus honored the temple and came to it at the beginning and close of His ministry and tried to make it what it ought to have been, "a house of prayer for all the nations." (Mark 11:17.) The priests had permitted it to become a place in which to gather money from those who came up year after year to offer sacrifice to God.

Many such customs are still practiced in Jerusalem. It seems to be a favorite place for people of every nation to visit year after year. Consequently there is a great need for money changers. Because of the many thousands who came to the temple to worship, it afforded the men engaged in such business a favorable opportunity to ply their trade within the sacred enclosure, disregarding utterly the sacredness of the house of God. When Jesus visited it His wrath was kindled against such mercenaries. He did not wait to make any explanation but made a whip and drove them out.

No doubt the Jews were very proud of this magnificent building and as Jesus and His disciples went out from the temple His attention was called to the stones and buildings and the adornment with precious stones and

HARAM ES CHERIF---"THE MOSQUE OF OMAR"

gifts. He then told them of the utter destruction of the temple, that not one stone was to be left upon another. As they ascended the Mount of Olives and looked back from time to time, the view must have been very impressive and so perhaps the doom pronounced upon it, which Jesus had just uttered, was still uppermost in their minds. When they sat down they at once asked, "Tell us when shall these things be?" (Matt. 24:3.) Every word spoken by Jesus concerning it was literally fulfilled. The City was besieged by Titus in 70 A. D., six years after the temple was completed. Of the temple not one stone was left upon another. Not a stone which is seen in the present temple enclosure belongs to the Temple of Herold.

Several attempts were made to rebuild the temple and make it a Jewish center, but without success. In 362 A. D., Julian, the Roman Emperor, out of hatred to the Christians undertook the work of rebuilding the temple, but was defeated in his plans by earthquakes and subterranean fires. Ammians Marcellinus, a friend and companion of the Emperor, himself a heathen, says; "Horrible balls of fire breaking out, near the foundations, with frequent reiterated attacks rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious elements continuing in this, obstinately and resolutely bent as it were to drive them to a distance, the undertaking was abandoned." In 529, the Emperor Justinianus founded a church upon the site where is now the Mosque el Aska. Remnants of this church still remain and are pointed out to the pilgrims who visit the mosque.

Since 1517 A. D., the city has been held by the Moslems. Above the rock they have built a mosque which is called "The Mosque of Omar."

The Mohammedans consider this rock one of the holiest places in the world, because from it Mohammed is said to have ascended into heaven. Many strange and ridiculous stories are told by the guides to travellers visiting the mosque. Formerly only Moslems were allowed to enter the temple enclosure. Within the last few years a little "bakshish" would open the door. It was necessary for visitors to be accompanied by a soldier and a "Kawass" from their Consulate. The new constitution may remove many of these restrictions.

THE TABERNACLE

The Flight Into Egypt

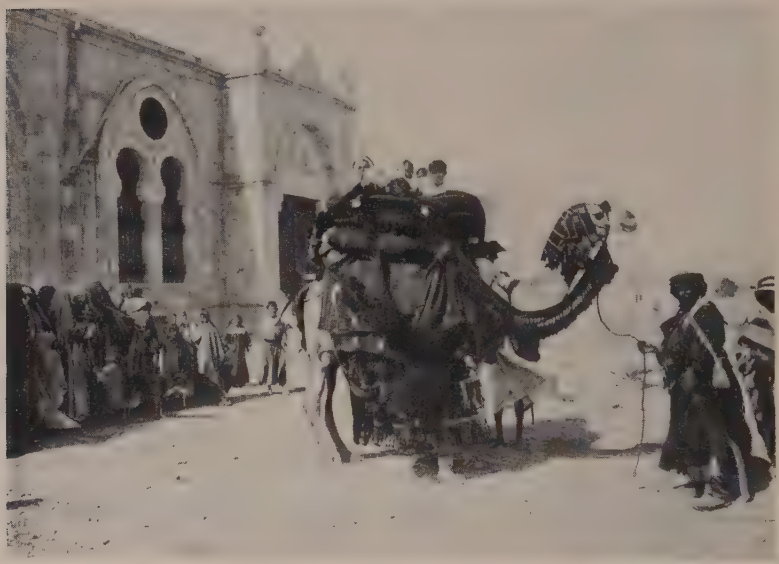
CHAPTER III.

THE FLIGHT INTO EGYPT—MODE OF TRAVEL—MARY'S LOWLY LIFE.

Arise and take the young child and his mother, and flee into Egypt. Matt. 2:13.

For some unknown reason, whenever the flight into Egypt is pictured it represents Joseph leading a donkey and Mary riding, holding the child. As everyone who has travelled by land from Egypt to Palestine knows there are wide, sandy deserts to be crossed and it would have been extremely dangerous and difficult for Joseph and Mary to have travelled alone in this way. The most natural and usual mode of travelling over the deserts to-day, as in ancient times, is by means of the camel. The camel can go without water longer than any other beast of burden. It can carry a much heavier load than either the donkey or the horse. Dr. Geikie thinks it possible that they rode on an ass but that they were in company with others, on camels. Much provision and water would be necessary for the journey and one donkey would hardly be sufficient for all. Sometimes horses are used but as Joseph and Mary were in a hurry, no doubt they took the safest and quickest way of reaching Egypt. Caravans of camels were frequently passing through Palestine en route from Damascus to Egypt. The road led past Bethlehem or near to it. It was very natural to

leave in the night, as these caravans leave at two or three o'clock in the morning in order to rest during the extreme heat of the day or to meet other caravans at some appointed place for the sake of safety. To this day it is very dangerous to cross the deserts unless well protected. Until seven years ago, no European would go even as far as Petra. Sometimes there may be seen a family of



CAMEL PREPARED TO CROSS THE DESERT

four riding on the back of one camel. There is a special saddle or seat, which is fastened very securely on the camel's back. It resembles a small, curtained room and when necessary the riders can protect themselves from the sun and rain, or if on the desert, from the sand which

is blown by the wind. When necessary to mount or dismount the camel kneels and there is no need of a small ladder, as some have supposed. When Joseph and Mary went to Nazareth on their return, they may have gone directly there with the same caravan, as the road to Damascus passed very close to Nazareth, or they may have travelled through Palestine in the ordinary way, this being

COUNTRY TRAVELERS

for Mary to walk and carry the child, while Joseph walked ahead leading the donkey. This was the only means of travel for the poor in those days, as at present. The use of European carriages and coaches is increasing rapidly and it is now possible to go from Jerusalem to Nablus, Jericho and Hebron by carriage.

Thus the one who was given the highest mission ever

accorded to woman lived as the poorest, walking over the hard, stony roadways in her bare feet, carrying water from the village well, grinding the meal for the family and doing the work which fell to a woman in her lowly position of life; but because of her purity and simplicity God exalted her to be the Blessed Mother of Our Lord.

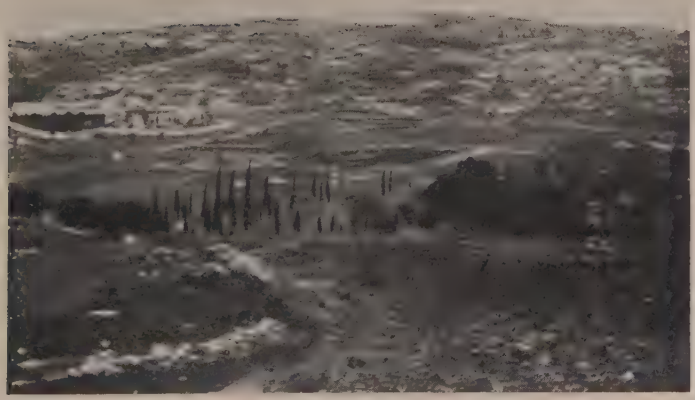
The Jordan

CHAPTER IV.

THE JORDAN—BAPTISM AND TEMPTATION OF CHRIST—DESCRIPTION OF RIVER JORDAN—JORDAN'S SOURCES—GREEK BAPTISM—JERICHO, ANCIENT AND MODERN—MOUNT OF TEMPTATION.

Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. Mark 1:9.

Thirty years of Jesus' life was spent in Nazareth. The time came He must begin His active ministry and go to



NAZARETH

"the lost sheep of the house of Israel." In preparation for this work He left His home in Galilee and went to the Jordan, where John was baptizing.

The river Jordan is not, as many suppose, a winter torrent; true, it is larger during the winter rains, but it is also quite large during the dry season, and to say,

A SMALL ISLAND IN THE RIVER JORDAN

according to some critics, that there was not enough water in Jordan in which to be immersed, is very ridiculous. Like all other rivers there are some places deeper than others. Some places it is from 30 to 40 feet wide and from 6 to 14 feet deep. Every day about 6,000,000 tons of

water is said to flow through it into the Dead Sea. In some places the banks are regular and even and in others very steep and rocky and covered with many different trees.

The Jordan has three sources: Hasbany on Hermon, the Leddlan, rising in Tell el-Kadi at ancient Dan, and Banias near Caesarea Philippi. It flows into lake Merom

THE SOURCE OF THE JORDAN AT THE FOOT OF THE LEBANON MOUNTAINS

and Galilee, from Galilee into the Dead Sea. The direct length is about 134 miles, though by its winding the channel is 200 miles long. In its progress it falls over 3,000 feet, an average of 22 feet to the mile.

A few years ago a Jewish company wished to make use of its waters to irrigate the plain but because of the reverence which the Christians of the world have for the river,

they were not permitted to disturb the peaceful flow of its waters. Many barrels of filtered water have been shipped to America to be used in baptism and thousands of Russian pilgrims and others come to the river itself to be immersed.

BEFORE THE BLESSING OF THE WATERS

This Greek ceremony takes place at Epiphany, twelve days after their Christmas, on the spot where Jesus is supposed to have been baptized. Perhaps the people came in just such numbers to John, for there "went out unto him Jerusalem, and all Judea, and all the region

around about Jordan; and they were baptized of him in the river Jordan." (Matt. 3:5.)

After our Lord was baptized He was led by the Spirit into the wilderness. In order to reach the wilderness of Judea He must cross the plain of the Jordan, which is

THE RUSSIAN PILGRIMS DIPPING THEMSELVES IN THE JORDAN AFTER THE CROSS HAS BEEN DIPPED AND THE WATERS BLESSED

fourteen miles wide at this place. This plain is very fertile when fresh water can be obtained for irrigation. At Jericho it resembles the prairies of the west. Much of the cultivation of it is done by the monks of the Greek

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church who have several convents built on it, and also one on the Mount of Temptation.

The temperature at Jericho is much higher because the plain lies many hundreds of feet below the level of the Mediterranean Sea. The mountains on each side rise above

MODERN JERICHO

it about 4,000 feet. The grain here ripens much earlier than in other parts of Palestine. Jericho of to-day is little more than a collection of mud huts. There are a few hotels for the accomodation of travellers, but no other dwellings of any importance. There are a few very good

gardens where almost anything can be grown. The oranges and grapes from Jericho are considered among the best.

Jericho was famous in ancient times as the City of Palms, and no doubt the plain was much more luxuriant

RUINS OF ANCIENT JERICHO
THE MT. OF TEMPTATION IN THE BACKGROUND

and beautiful 2,000 years ago. There Herod built for himself a beautiful palace and it was there he spent a great deal of his time. It was there, also, he caused many of his enemies to lose their lives. The ruins of ancient

Jericho lie about a mile or more from modern Jericho, near Elisha's fountain. Much excavation work has been done by archæologists, ancient Jericho is gradually being uncovered, and valuable information obtained. For some distance north of Jericho the soil is salty and unfit for cultivation.

STREET IN ANCIENT JERICHO

The ground is covered with stones of various sizes, convenient hiding places for the many snakes seen crawling about. When John the Baptist called the Pharisees a "generation of vipers" no doubt he was familiar with

all this, for he adds: "God is able of these stones to raise up children unto Abraham." Much of John's time had been spent in this district. Across this desert our Savior was led after His baptism, where He was tempted by the devil, although tradition puts the place of tempta-

PLAIN OF JERICHO AND MOUNT TEMPTATION

tion on a high mountain back of ancient Jericho. The Greek convent is seen in the pictures of the excavations of ancient Jericho.

From this convent a splendid view of the Jordan, the Dead Sea, and the mountains of Moab is obtained. Long

ago Greek and Abyssinian monks came here and passed their lives in the caves and hollows of the mountains. They thought that in this way they followed our Lord, who, though He was tempted by the devil, gained the victory in each temptation. Dean Farrar, in speaking of our

GREEK CONVENT ON MOUNT TEMPTATION
AND BEDOUIN TRAVELERS

Lord's temptation, says: "The wilderness of Jericho and the garden of Gethsemane witnessed His two most grievous struggles and in these He triumphed wholly over the worst and most awful assaults of the enemy of souls."

The Sea of Galilee

CHAPTER V.

THE SEA OF GALILEE—MENDING THE NETS—THE TEMPEST.

And walking by the Sea of Galilee he saw two brethren casting a net into the sea. Matt. 4:18.

After the Temptation, our Lord went into Galilee to begin His work. The province of Galilee was noted for its beauty and fertility. Josephus has much to say about its richness.

Our Lord had a peculiar preference for this land. It was His home for many years and it was by the shores of "blue Galilee" so many mighty miracles were wrought and where so many heard Him speak "the word of life" and from whence He called many of His apostles. In His time, the Sea of Galilee was noted for its loveliness and the numerous commercial towns and villages which were built on its shores. At that time fishing was the chief occupation. Now all is changed. Instead of verdure crowned hills and the noise of busy workers, the country is bare and a lonely silence is felt everywhere. Much of the original beauty is still to be seen in the lofty mountains which surround it. The very name "Galilee" brings to the mind of every Christian many incidents in connection with Jesus' ministry.

"How pleasant to me thy deep, blue wave,
O Sea of Galilee;
For the glorious One Who came to save
Hath often stood by thee."

This sea is about 14 miles long and 9 broad. It is 680 feet below the level of the Mediterranean Sea. On the eastern shore the mountains are steep and rocky and about 2,000 feet high. This was the country of the Gergesenes where the herd of swine ran violently down a steep place into the sea.

Although numerous mineral springs flow into the sea

IN THE BOAT MENDING THEIR NETS

its waters are sweet and transparent and many varieties of fish are to be found there.

The climate is almost tropical. In summer the heat is intense but in winter it is quite pleasant. From the tops of the mountains violent winds often blow which greatly disturb the surface of the waters. A gentleman, while rowing on the sea one beautiful day, suddenly found

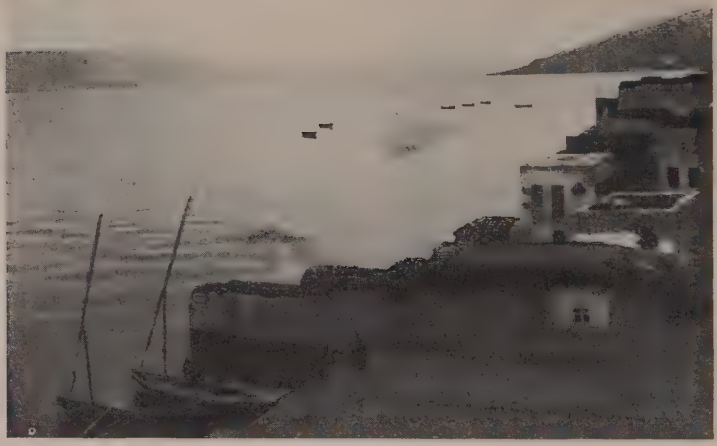
himself in the midst of a tempest and it was with great difficulty he reached the shore. In the midst of his danger he cried to the Lord for help. Afterwards the thought vividly came to him of the apostles when in their despair they came to the Master and awoke Him, saying, "Master, Master, we perish!" These storms, though sudden, do not continue long and for the most part the sea is calm.

Many things still remind us of the days of the apostles. These pictures very well represent Peter and Andrew,

SEA OF GALILEE---MENDING THEIR NETS

busy at work, before they were called to be apostles, and after the resurrection of Christ when He came to them and said, "Cast the net on the right side of the ship and ye shall find." At that time some hundreds of boats were to be found there; but to-day not more than a dozen are to be seen. On account of the railway which has been built between Haifa and Tiberias the number of

fishing boats has increased. The boats are broad, with a very shallow keel. They are capable of accommodating from a dozen to twenty persons. In the stern is a sort of a cabin where two or three men can lie down to sleep. In all probability it was in this cabin where our Lord was sleeping, safe from the waves which were breaking over the vessel, when He was awakened by His terrified



TIBERIAS

apostles. When it is necessary the boats are propelled by oars, but whenever the wind is favorable the sails are hoisted. Such were the boats used by Peter and the others.

As the boats are the same to-day as 2,000 years ago, so is the work of the fishermen. Looking at the pictures, one can imagine the two sons of Zebedee "in the ship with

their father mending their nets." The net is very large and more than one fisherman is required to handle it. With such a net, most likely, Simon and the others were fishing on the night in which "they caught nothing," but at the word of Jesus they let down the net and "enclosed a great multitude of fishes, so that the net brake." When such a net is used the fishing is done principally at night. Usually two boats are necessary, one to carry a light to attract the fish and to give aid when necessary to those who have the net.

While engaged in this work it is natural that the fisherman should wear suitable garments. The outer cloak is left off and only the inner garments worn. Sometimes these are very short and but little covers their shoulders and arms during the heat of the summer. On account of the absence of wharves it is also necessary for the fishermen to wade to the shore when bringing in the fish they have caught. The outer cloak which Peter "girt unto him" is large and clumsy and very awkward for a working man. The shore at Tiberias and in many places on the western side is level. People who live by the Sea of Galilee are quite accustomed to seeing the fishermen come to the shore in the morning and make a small fire in order to cook some fish for their breakfast. The bread they carry with them; no plates, knives or forks being necessary.

The Sending Forth of the Disciples

CHAPTER VI.

THE SENDING FORTH OF THE DISCIPLES—EQUIPMENT FOR A QUICK JOURNEY—RECEPTION ON ENTERING A VILLAGE—SALUTATIONS.

These twelve Jesus sent forth, and charged them, saying: Matt. 10:5.

When our Lord called His apostles on the shores of Galilee He said, "Come ye after me, and I will make you fishers of men." Before He sent them out He gave them instructions, which are much better understood after knowing something of the present customs of the land. He told them to carry neither gold, silver nor brass in their purses: in fact, they were to provide nothing for their journey, neither scrip nor two coats, shoes, nor yet staves: and, "salute no man on the way." (Luke 10:4.)

As a rule, the peasantry in this country walk when going from one village to another, or when bringing their market goods into town. Very few of the people have seen a railway. In 1893 a railroad was built between Jaffa and Jerusalem, the first railway in Palestine. The government is proposing to build another from Haifa to Jerusalem, as the coast at Haifa is not so dangerous as the one at Jaffa. For the natives, railways are unnecessary. They travel on foot. Those who can afford it, own camels or donkeys, but these usually carry the load and the owners walk, although sometimes the poor beasts

carry both. The fellaheen women walk eight and nine miles with their heavy baskets balanced on their heads. Women carry burdens on their heads which require the strength of two people to lift. When a man wishes to

BEDOUINS OF THE DESERT
WARRIORS OF THE TRIBE OF ABRAHAM

travel with his family a donkey is taken to carry the provisions, while the women and children walk. They do not wear shoes, as a rule, but walk over the rough, stony roads in their bare feet. Shoes are considered by some an

unnecessary luxury, as they can walk much more freely and quickly without them. Sometimes the fellaheen women carry their shoes in their baskets until they reach the city or village to which they are going. Stockings are not worn, even in the coldest weather. Their shoes are of the coarsest of leather made from ram skins dyed red. No thought is given as to whether they fit or not. Usually the back is crushed down under the heel, and it is quite an art to keep them on. They can be slipped on and off easily, as see in the illustration of a native woman going to market.

The disciples were commanded to go out as their Master was accustomed to going, without any of these unnecessary things, which would retard them on their mission.

The inner garment worn by the village people of today is very suitable for carrying provisions. According to some authorities this is the same as in the time of Abraham. It is long and loose, either white or blue, open nearly to the waist, and girded very tightly around the loins by a broad leather belt, or girdle, made of silk, wool or cotton. In the absence of pockets this girdle is used as a place in which to carry money. According to the Greek (see r. v.) the word translated purse really refers to this girdle. From this girdle a knife or a sword is hung, and which Peter used when he "struck the high priest's servant, and cut off his right ear." (John 18:10.) Over this inner garment is worn an outer one made of very coarse material, striped goat's or camel's hair sack cloth. This is made without sleeves and is used both as bed and cov-

ering when sleeping out of doors. The "Abeyah" of John the Baptist was made of camel's hair, but the garment worn by Christ was without seam, woven from the top. To carry two such cloaks would be very burdensome, so our Lord commands them not to provide two cloaks. (Matt. 10:10.)

TWO FELLAHS ON A JOURNEY

Here is seen two fellahs on a journey. They are provided with shoes and cloak, a scrip on their backs, and a staff (which you cannot see) in their hands. In this scrip they carry the provision for the way, in this case the bosom of the inner garment not being large enough. This scrip is made of leather, either of a goat's or a sheep's skin. It is hung from the shoulders by two straps,

and bread, cheese, olives and onions are put in. Their meals are very simple and no cooked food is necessary.

When they are on a journey if they do not happen to be near a village, they search for a cave in which to sleep. If no cave is to be found, they do as Jacob did, sleep in the open air, with a stone for a pillow and their abeyah for bed and bedding.

On entering a village they ask for the guest chamber. The man who has charge of it guides them to it and provides food for them and their animals if they have any. When the villagers learn of their guests they come in to greet them and invite them to dine with them. The Sheik of the village sometimes kills a sheep in their honor. It often happens that they are invited by several people of the village to have a meal with them and stay there all night. In order to avoid offending and causing a quarrel between those inviting them they must go from house to house and thus lose a great deal of time in idle talk. For this reason Jesus commanded them to "go not from house to house." In "The Teachings of the Apostles" it says, "You must receive every messenger coming to you as if he were the Lord. He must stay only one day, or the next, if necessary, but never three days; if he does he is a false prophet."

Not only were they to avoid any burden and much visiting, but, "Salute no man by the way." When two men meet on the way, if riding they must get off their donkeys in order to salute one another. The first man who gets off bows to the ground and the younger kisses

the hand of the elder. Then the following dialogue takes place:

Salamie-Atulah.

S. "Peace be unto you."

A. "And on you be peace."

S. "How are you?"

A. "Praise God, I am well," or, "God give you peace."

S. "How are your children?"

A. "They are well. God give you health."

S. "How is your wife?"

A. "Well. God bless your house."

This is repeated twice before any conversation takes place. Then they must tell each other all their personal affairs and those of their friends likewise. Before parting a long farewell salutation takes place. Therefore it was no wonder our Savior forbade them to salute any by the way. They were on the King's business, which required haste.

Palestine Weddings

CHAPTER VII.

PALESTINE WEDDINGS—SELECTION OF WIFE—TROUSSEAU—VILLAGE MARRIAGE CEREMONY—THE WEDDING GARMENT—MIDNIGHT WEDDING—MOSLEM WEDDING—WINE AT WEDDINGS—THE "SIX WATER-POTS OF STONE."

And at midnight there is a cry, Behold, the bridegroom! Matt. 25:6.

Our Lord's first miracle was at the marriage in Cana of Galilee. In order to illustrate this we will speak of it in connection with other parables relating to weddings. Jewish archæologists assure us that the marriage customs of to-day are the same in many cases as in ancient times. To the people of America many of these customs are unknown, especially the midnight weddings.

For the most part the people of the Orient marry very early in life, and among their own relatives, who generally live in the same village. In many cases a girl cannot marry until her cousin gives his consent and says that *he* does not wish to marry her. On this subject a girl has not a word to say, her opinion is not asked. According to the Moslem religion it is a great evil for either one to see the other before they are married.

Among the city people the father selects the wife when he thinks it is time for his son to be married. No son would ever think of disobeying his father in this matter. In the villages the young man through his mother makes

known to his father the girl he wishes to marry. If the father agrees with his son he takes him to the chief men of the village, who accompany them to the father of the girl. After coffee is served they make known their errand. If the girl's father consents he tells them, "Beseer Murchababkum;" i. e. "it can be, and you are welcome." The father then names the sum of money which must be given for his daughter, for here the husband always buys his wife. As to the amount, much depends upon the beauty of the bride. A great deal more money or its equivalent in cattle or lands must be paid for a beautiful bride. A young man generally pays from $100 to $400 for his bride.

There is no written contract; it is all done orally. As soon as the amount is settled the bridegroom's father must at that moment give $40 or $50 to the girl's father as "arrabone" to bind the agreement. The remainder must be given the day before the wedding takes place, otherwise it could not be. From a part of this money the girl's father buys her wedding clothes and household furniture. These are two pairs of silver bracelets, six silver rings, one silver chain with a gold coin in the middle which is worn on the neck, also a chain of gold or silver coins to be worn either on the headdress or the chest, and a wooden box for the wedding garments. For the house, two couches, three coverlets and four pillows. Whatever is left belongs to the father. The bridegroom generally retains about $20 to pay for her funeral expenses or to leave to her should he die.

When the wedding garments are bought, the entire

village is interested and a regular festival takes place, with dances and songs.

The day before the wedding four or five sheep are

A TYPICAL MOSLEM WEDDING DANCE ON THE MT. OF OLIVES

killed and cooked in large tangeras. All the preparations must be done at the home of the bridegroom.

On the wedding day, two hours before sunset, the young

men of the village and his relatives assemble at his house and dress him in his wedding clothes. He is then taken to the village square and put on a horse, where he entertains the entire village by performing many equestrian feats. After an hour he invites all those present to the wedding, saying, "Come, for all things are now ready." Of course they have all been invited some days before.

When a Sheik (an elderly man who is head of the village) has such a feast he sends out his servants to invite the guests. Matt. 22:3. To refuse this invitation is a very grievous insult. Among the Bedouins east of the Jordan it is often a cause of war between the tribes, the chief of the tribe sending out his men and totally destroying, if possible, the offending tribe.

Sometimes, when a very rich man either in a city or a vllage makes a marriage feast he invites not only his friends and neighbors, but also the very poorest persons in the village. At such a wedding the guests must wear what is called "the wedding garment"—an outer cloak which is put over their own clothes. For those who are too poor to afford such a garment the host provides one. As the guests pass the threshold a cloak is given to those who have none, so that all poor, ragged clothes are hidden and the guests are acceptable and pleasing in the eyes of the bride and bridegroom. This is done at Jewish weddings. Mr. Tristrim says that at a Jewish wedding in Hebron he saw this done.

In Jerusalem, among the Moslems and native Christians, the wedding very often takes place at midnight, or later. One is often awakened at that hour by such

processions. One night I saw a very pretty Christian wedding procession. The bride was dressed in white silk, her face veiled, and the women accompanying her were singing and giving a joyful cry as they moved slowly along. When they met the bridegroom they cried, "Behold the bridegroom!" Usually lighted candles or lamps are carried because the streets here are not lighted.

In Ramallah, a village north of Jerusalem, it is the custom for the mother of the bride to stand behind the bridegroom sewing his coat throughout the entire ceremony. The needle has no thread in it.

A Moslem wedding in the city is a little different. About six o'clock in the evening the women guests begin to assemble at the bride's home. They at once begin shouting and pouring rose water upon all within reach. The guests are taken to the room of the bride, where she is seated on the floor, her eyes fast closed. A rusty sword hangs over her head, a sign of victory and obedience. After three hours she is dressed and the women dance before her. When the bride is ready, the bridegroom, who is now at the door, enters and the guests all cry, "Behold the bridegroom!" As soon as he is seated, the bride rises and begins to walk towards him. It takes her one hour to walk twenty feet. When she is half way down the hall, the bridegroom rises and goes to her and takes the veil from her face. It is then he sees her for the first time. The bride does not open her eyes until she is seated by the side of the bridegroom.

After this, the bridegroom says to his guests, "Ma sa lemi," i. e. "go in peace." The bridal procession then

moves on to the bridegroom's house. In the villages, after the bride has arrived at the bridegroom's house, they call him from the village square, where he has been

WATER SKINS USED FOR CARRYING WATER, WINE AND HONEY

waiting and receiving his gifts. As he is about to enter they cry, "Behold the bridegroom!" Sometimes the dancing and rejoicing continue for a week. Among

native Christians very often they do not see each other until the ceremony, and even if so, a bride must keep her eyes closed until the ceremony is over.

Moslems do not use wine at wedding feasts. It is used only by Christians and Jews. Just as at the marriage in

STONE JAR REPRESENTING THE "SIX WATER POTS OF STONE"

Cana, the wine is put in bottles, or more correctly skins. The Greek word ἀσκός refers to the skins shown in the illustration. The revised version also has noted this. And no man putteth new wine into old wine skins, else the new wine will burst the skins and itself be spilled, and the skins will perish, but new wine must be put into fresh wine

skins." These skins are used for carrying water as well as wine and sometimes for honey, etc.

It is also the custom at the wedding feast to have one of the relatives of the bridegroom take charge and oversee everything and whatever is lacking he quickly provides. This man is called the "steward" of the feast.

When the supply of wine failed at the marriage in Cana the servants, unknown to the steward, (see r. v.) made it known to the mother of Jesus. After Jesus had turned the water into wine he told them to take it to the steward, who was no doubt much perplexed about the failure of the wine. Upon tasting it he was surprised to find that it was much superior to what he had already given to the guests, and upbraided the bridegroom for having kept the best until the last, a thing quite contrary to their custom, and perhaps, as he thought, a reflection on his good management.

The "six water pots of stone" were probably in the courtyard, such as are seen to-day in native houses. In these pots they put the water which is brought from the well outside the village. Among the Moslems this water is used for household purposes and for frequent bathings, their hands and feet needing to be washed each time before they pray. To say exactly what these "pots of stone" at Cana were is rather difficult. In the Greek church in Cana there is a jar which is said to be one of these, or at least like them. In some of the fellaheen houses, also, a very large stone jar is used which is said to be one of these, or at least like them. In some of the fellaheen houses very large stone jars holding about nine

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gallons of water are used. The word μεταρητής translated "firkin" is a Greek measure equivalent to nine gallons. The people in Nazareth and Cana to-day use jars made from baked earth. In the Greek churches they use a similar jar or small font made of stone in which the babies are immersed. This baptism is a sign of the spiritual purification of spirit, soul and body from sin.

Jesus and the Woman of Samaria

CHAPTER VIII.

JESUS AND THE WOMAN OF SAMARIA—THE VILLAGE ASCHAR, ANCIENT SYCHAR—JACOB'S WELLS—WELLS AND WATER JARS—THE VILLAGE WELL—HATRED EXISTING BETWEEN JEWS AND SAMARITANS.

Then cometh He to a city of Samaria, which is called Sychar, Jno. 4:5.

After attending the Passover in Jerusalem our Lord

JACOB'S WELL

returned to Galilee through Samaria. Until two years ago it was very difficult to travel from Jerusalem to Samaria and Galilee. Now there is a very good carriage road as far as Nablus, a city built on the plain which lies between the historical mountains, Ebal and Gerazim.

A short distance from the city, southeast of Ebal, is

WELL IN SAMARIA

a small native village called Aschar—the ancient Sychar. About half a mile from it, according to tradition, is the Well of Jacob. Beside this well are the ruins of a large church which was probably built by the Emperor Constantine. This is now the property of the Greek Church.

The well is about 21 meters deep. At present there is very little water in it, and none during the dry season. "Jesus therefore, being wearied with his journey, sat thus by the well." The stones which are found beside the wells are convenient resting p'aces for tired, thirsty travellers.

WOMEN DRAWING WATER AT EKRON WATER WHEEL

On the eastern side of the Mount of Olives many old wells or cisterns are to be found. Very often they are hewn in solid rock but generally a large place is dug out on the hillside and built up with a stone wall inside about three feet thick and coated with water proof cement, of

about three inches thickness. They are built up so that at the top they are narrowed like a bottle. The opening is large enough to let a man down by a rope when necessary to clean it. On the mouth of the well several very heavy stones are placed, or one very large one, seen in the picture. There are drinking troughs for the cattle and sheep, hewn in the solid rock. It requires a very long rope to reach the water in these walls, and naturally

WOMEN WITH BURDENS

the woman of Samaria would be surprised at the possibility of anyone being able to give her water when there was nothing with which to draw up the water.

Morning and evening the women and girls gather at the wells with their water jars. These wells are the customary places to meet and chat about their neighbors.

The men are never allowed to loiter at these places; if a stranger in passing should pause longer than was necessary the native women would quickly drive him away.

According to the custom of the time it is quite possible that the Virgin Mary was in the habit of carrying water from the well in Nazareth while Joseph and the child Jesus worked in the carpenter shop.

THE VIRGIN'S FOUNTAIN AT NAZARETH

The women here carry the water in large jars on their heads. In this they are very adroit, up hill and down the jar retaining its equilibrium. Sometimes it is necessary for travellers to ask these women for water to drink. Very rarely a spring of water is to be found by the road side. It is seldom that money is asked for water in such

cases. Mr. Tristrim tells a very touching story regarding this: While passing through Nain with his daughter they stopped at the village well and asked a young girl who was just filling her water jar to give them a drink. Unlike the woman of Samaria, he writes, she set down her tall water jar and readily gave it. On his offering her a small present she declined it. Tears filled her

THE VILLAGE WELL

eyes and she said, "I did not give it for money, I give it to strangers for the memory of my mother, who is buried over there," pointing to the graveyard, "for charity and for the love of God." In vain he pressed it, who could not but feel a touch of sympathy for the simple-hearted girl.

The woman of Samaria did not ask for money but she did not give the water until she had satisfied her curiosity by asking a question. She was very much surprised that

a Jew would dare to violate a custom, not only of speaking to a Samaritan woman but that he would speak to a woman at all. As a rule, the women here are looked upon as mere slaves, especially among the Moslems; of course, a man will ask, for what other purpose did he buy her if not to work for him? It is altogether contrary to the

MT. GERIZIM, CAMP OF SAMARITANS ON THE DAY OF THE PASSOVER

customs of the land for a man to speak to women at wells, hence the surprise of the disciples.

The people here are very much bound by custom. There are many things practiced for which they can give no reason. It is custom, and a custom with them is more binding than law.

From history it is a well known fact that the Samaritans

were the sworn enemies of the Jews. A Jew would neither eat nor drink anything which a Samaritan had merely looked at, no matter how much he was in need of it. The Samaritans claimed Jewish descent and also

LEVITES ABOUT THE LAMBS AND THE FIRE DURING THE SACRAFICE

that they were the true worshippers of God. "Our fathers worshipped in this mountain and ye say that in Jerusalem is the place where men ought to worship." The Jews did not recognize this claim. Among them it was a great insult to be called a Samaritan. When they

wanted to show their hatred of our Lord they called him "a Samaritan." "Say we not well that thou art a Samaritan, and hast a devil?" (Jno. 8:48.) A Samaritan was not allowed as a witness in a Jewish court and was excluded from becoming a proselyte to the Jewish faith. When our Lord sent out the apostles He forbade them

SLAUGHTERER GETTING THE SHEEP INTO POSITION

to enter into any of their villages, although they had accepted His words and received them gladly. Of the ten lepers healed, the only one who showed gratitude to God was a Samaritan. Jesus refers to him as an alien. (Luke 10:32.)

Samaria was built about 925 B. C. by Omri the Sixth, King of Israel. In 720 B. C. Shalmanezer, King of Assyria, carried the inhabitants away and their place was supplied by people from Babylon and other places. (II Kings 17:24.) These people were of heathen origin and tendencies and brought their gods with them. They would hold no religious fellowship with the Jews, although many of them gladly embraced the gospel. At present there are about 200 persons living at Nablus,—ancient Shechem. They have a small, dark synagogue, which they say resembles the Tabernacle. The Passover is rigidly observed by them on a sacred spot on Mount Gerizim.

The Samaritan to-day has the same hatred towards the Jew as in ancient times and the Jew hates the Samaritan. The Moslems in Nablus are very fanatical so that it is a very dangerous thing for a Jew or a Christian to walk the streets of Nablus.

Feeding the Multitude

CHAPTER IX.

FEEDING THE MULTITUDE—A DESERT—CLIMATE OF PALESTINE—BREAD AND OVENS.

And they did eat, and were all filled. Luke 9:17.

According to the gospel, our Lord performed two miracles of feeding the multitude. Once after the death of John the Baptist and again when he went through Decapolis.

The deserts spoken of here are not lonely spots void of vegetation, such as the deserts of Sahara and Arabia, but portions of land on which no one lives, altho they are cultivated and tilled, or perhaps used as pasture lands. John says: "Now there was much grass in the place."

Like all Orientals, the people of Palestine are quickly interested in anything pertaining to the miraculous, and they gather in crowds around the object of their curiosity. So in the days of our Lord they gathered around Him in great numbers to hear His words and be healed. The climate of Palestine permits of such gatherings because it is a land of sunshine and outdoor life. From May until October not a drop of rain falls, so that the people can go about and remain away from their homes without fear of rain. It is not difficult to understand how a boy or a man can carry five loaves of bread, nor is it anything unusual. As a rule those who are away from home carry very little

else. The loaves are not carried in pockets or in baskets, but in their bosoms. In this way all the country men and boys carry their bread when they are off working in

A BOY CARRYING LOAVES
There is a boy here which hath five loaves and two small fishes.

their fields or vineyards. Going home to the village in the evening they take out a loaf of bread and eat it as

they trudge along. Knives are never used to cut bread; it is always broken, just as our Lord "blessed and brake."

This kind of bread is made in all villages in bake-ovens. The loaves are round and flat, very sweet and wholesome. The dough is placed on very small, hot stones, inside the oven, which is heated by means of baked manure. When the stones become very hot the smoke is let out and the dough laid on the stones. Each house in the village has its own "Taboun," although sometimes several women bake in one oven to save fuel. Barley bread is eaten only by the very poorest.

A BAKE OVEN AT NAZARETH

Healing the Sick

CHAPTER X.

HEALING THE SICK—CAUSE OF MANY DISEASES IN PALESTINE—HOSPITALS—THE BLIND—BEGGING AND BEGGARS—SCHOOL FOR BLIND—POOL OF SILOAM—THE LEPER—FEVER.

The blind receive their sight, and the lame walk, the lepers are cleansed. Matt. 11:4.

Every kind of malady spoken of in the gospel and which evoked the sympathy and miraculous power of Jesus is seen in Palestine to-day. The land is full of the poor, halt, maimed and blind. To go through the country and see these people one might imagine the gospel was written but yesterday. These diseases are not because of the lack of good, fresh air and a healthful climate, but come from the ignorance, carelessness and filthiness of the people. They have no thought as to the care of their bodies.

After our Lord's first miracle in Cana He went forth to save and heal all those who came unto Him. His heart was touched when He saw the miserable condition of the beings whom He had created. Many times it is written, "He had compassion on the multitude," or, "He was moved with compassion." In this He gave us an excellent example in that instead of much time, energy and money being spent on deciding who "do not follow us," it

would undoubtedly be more pleasing to God if we followed the example of our Lord and were more concerned about relieving the distress of the poor and suffering. On every hand, to-day, there are cries for help from those afflicted with leprosy, blindness and other diseases.

In Jerusalem and Jaffa there are various hospitals but these are not sufficient for all Palestine; consequently

MISS ELVERSON, A. C. M. S. WORKER AND HER SCHOOL OF BEGGARS

travellers are continually shocked at the sight of these poor creatures. Many who ought to be in hospitals or asylums are roaming the streets and highways, to the annoyance of wayfarers. It would probably be difficult to

find another country where there are so many needy people. On every street, in sunshine and shower, they cry for help from those passing by.

The blind are everywhere. Covered with rags, with a stick and a pail they wander from place to place asking for bread.

They very soon become accustomed to regular passers-by and any one in the habit of giving is recognized im-

A BLIND BEGGAR WOMAN

mediately. Their hands are continually held out for "Bakshish" just as the lame man did at the Beautiful Gate of the Temple.

With many, begging is a profession. Unlike the lepers they are allowed to go wherever they please. They not only sit by the waysides begging, but also go to the houses and knock at the doors. Whenever there is a feast, these

beggars are sure to be on hand. They have regular days for calling at some houses and are very persistent. Others are more discreet and sing plaintive songs or merely hold out their hands, with tears in their eyes, so that one feels compelled to give something. This poor woman in the picture always invokes the blessing of God upon you and your household when anything is given her. Looking at

"A MAN BORN BLIND"

all this misery, we can better understand our Lord in the synagogue at Nazareth when He opened the book of Isaiah where it is written, "He hath annointed me to preach the gospel to the poor."

There is a school here for blind girls which is supported by people in America. There are not more than 18 girls

in the school, which is very few compared to the number in the land. The Jews at present are establishing schools and homes for the relief of their own people.

THE POOL OF SILOAM

Ophthalmia is a very prevalent disease throughout Palestine. Men, women and children all suffer from it. Much of it is due to the uncleanliness of the people.

When the children have sore eyes no attention is given to them whatever. In the summer it is quite usual to see a dozen or more flies around sore eyes, with no effort made to brush them away. The little eyes are not even washed with clean water and protected from the sunlight. In the villages the women are busy all day working in their gardens or selling their goods in the markets.

VILLAGE OF SILOAM

The people of this land are fatalists. It is one of the doctrines in the Koran as well as an ancient Jewish idea. No matter what befalls a Moslem, he will say, "It is my fate." "It is from God." This old, blind man was asked one day how he became blind. He answered, "It is from God, because of my sins." If any of them were healed

to-day as Jesus healed the man born blind, they would probably have the same thing said to them by modern Pharisees as were said by the Pharisees of old. It is presumption for them to ask God to take away something He has given them.

The English physicians are trying to do much to relieve those suffering from sore eyes but there is great need for the "Great Physician" whose fame spread into Syria, Galilee, Judea and East of the Jordan.

The pool of Siloam, to which Jesus sent the man after anointing his eyes with clay, is still to be seen. It is just at the beginning of the Tyropean Valley near the village of Siloam. The pool is about 48 feet long and 15 feet wide. It required faith and obedience on the part of the man to go down to such a place. In Jifnah, a village about nine miles from Jerusalem, there is a spring which supplies the entire village with water. No one knows from whence it comes or whither it goes, nor who built the aqueduct. It was probably the Romans. In order to get to the water one must go down about 15 steps and dip it up. It is very dangerous for one unaccustomed to going down these slippery steps. Perhaps the Pool of Siloam was similar to this one.

At one time there was a Christian church built beside it. The pool was surrounded by a wall and divided in two, one part for the men and the other for the women. The people imagined that this water possessed miraculous healing virtues.

Many authorities say that the spring in Siloam from which the pool gets its water is the Gihon of the Old

Testament, or Silvah. There is an underground tunnel hewn in the solid rock. In 1880 a very ancient Jewish inscription was found in it. It is supposed to have been built in the reign of King Hezekiah.

Among the Moslems it is very common to see one blind man leading two or more. Blind children often lead about a blind father. If the leader stumbles they all fall, then the words of our Savior are quickly brought to

LEPERS FROM THE VILLAGE OF SILOAM

mind: "If the blind guide the blind both shall fall into the pit." As a rule, the blind are unmolested. Sometimes if they try to push into a crowd they will be rudely put out just as the multitude did at Jericho, when the two blind men tried to go to Jesus.

Another class of beggars really deserving of pity and help are the lepers. Much of the distress of the common beggar has been caused by bad government and lack of opportunity. Not so with the lepers. No matter how willing or anxious they may be, no one would think of

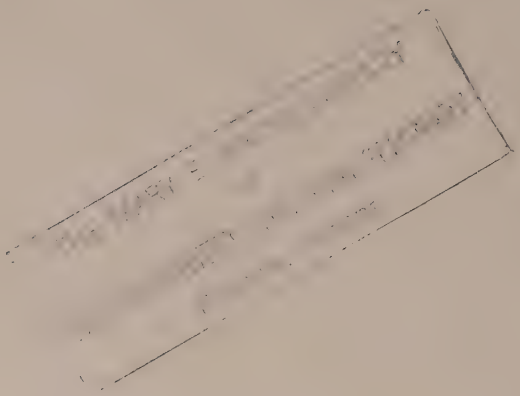
allowing them to touch anything belonging to them. All they can do is to remain outside the city walls on some public road and hold out their poor hands for a penny.

This picture was taken near the Garden of Gethsemane on the road leading to Bethany and Jericho. Miss J.

ONE OF THE SIGHTS SEEN ON THE STREETS OF JERUSALEM

Glassy, of St. Louis, Mo., has worked among the lepers for the last three years. She visits them every two weeks, reads the gospel to them and helps them in every way possible, and gives them food and old white cotton for binding up their wounds. At Christmas time, if she

A GROUPE DE LEPREUX JERUSALEM



has sufficient money, she gives them a Christmas dinner. All this is from her own pocket, as she receives nothing from America towards helping the poor people. The people of the American colony also do what they can to help the lepers in the village of Siloam, where there are about thirty-five.

Forty-five years ago the Germans established a hospital for lepers. At present there are about fifty-two under their care. Dr. Einsler, who has been their physician for thirty years, says that there is no medicine which is of any benefit to them. There are about four hundred lepers, altogether, in Palestine. The number has been about the same for the last four hundred years. In the hospital there are more men than women. Marriage is forbidden between those in the hospital. Those who can, work in their gardens. Excellent Christian nurses are in charge, and everything is done that is possible to relieve their sufferings.

The sight of many of them is very offensive. Their faces are disfigured, members maimed, and their bodies full of ulcers and impurities. They do not cry "Unclean, unclean," as in ancient times, but "Bakshish, Bakshish."

Perhaps this is due to the desolate condition of the country, and their hunger compels them to cry out. Very little satisfies them, a bit of bread and cheese, or a few olives.

Nothing has been said of many other prevalent diseases. Fever is a very common ailment, being sick one day, working the next and perhaps in bed the next. It is not difficult to understand how Peter's wife's mother

who was healed of a great fever, "rose and ministered unto them." With Europeans it is quite different. Many of these are sick for months at a time with this fever, and some have slight attacks continually.

The Man Sick of the Palsy

CHAPTER XI.

THE MAN SICK OF THE PALSY—CARRYING THE SICK—THE ROOF A HOUSE—THE OUTSIDE STAIRWAY—OBSERVANCE OF THE SABBATH TODAY.

And they come, bringing unto him one sick of the palsy, borne by four. Mark 2:3.

There are many people in Palestine today who are "sick of the palsy," or paralytic. If our Savior were on earth to-day, no doubt this bringing of a paralytic would be repeated many times. There is no way of carrying the sick from one place to another but by a sort of stretcher on the shoulders of four men. In the villages the houses are built very much the same as they were in the days of our Lord. The buildings are one story high with a flat roof made of dry grass, thorns, and a layer of clay two or three inches thick. Some houses have stone roofs. Outside stair cases are still common in Palestine, so that it would not be difficult for the bearers to carry the paralytic on to the flat roof. As many roofs have hallways opening into a room below, which can be lifted in dry weather, it would be very easy for this to be taken up, but to tear up a roof made of cement and stone or a thick bed of earth and boughs would have been very difficult and the crowd below would have been quickly scattered.

In times of war and persecution it was very easy for those living within the city to escape by the house tops as the houses are built very closely together, the streets in many places being merely tunnels.

The pool of Bethesda is said to be near the Gate of

FELLAH CARRYING HIS BED

St. Stephen and is the property of the Latin church. Many authorities claim that it is to be found in front of this place where there is a very deep hollow, 100 meters long and 40 wide, on the north side of "Harem cherif." It is now filled with rubbish. A few years ago it was possible to see the ruins of arches, porches and columns.

The Jews to-day are very strict in their observance of the Sabbath and would consider it unlawful for a man to carry the smallest thing on that day, much less a bed. Some of them will not so much as strike a match on the Sabbath. I heard of one Jew here who was given a coat, he could not break the Jewish law to carry anything on the Sabbath and in order to get the coat he put it on and wore it. In ancient times some of the sects of the Jews were so strict in their observance of the Sabbath that they would not move from the spot they were on when morning dawned. So the making of clay and the carrying of a bed was a very grievous sin in their eyes. Whatever work falls on the Sabbath is either left until the next day or a Gentile is called in to do it.

This shows the strict adherence of the Jews to the letter of the law and their disregard of the spirit of it.

Burial Customs

CHAPTER XII.

BURIAL CUSTOMS—OLD CUSTOMS—THE WINDING SHEET—PHOTOGRAPHER'S DIFFICULTIES—MEANING OF WORD "COFFIN" OR "BIER"—WIDOW OF NAIN—GRAVES—TOMBS OF THE KINGS—TOMBS OF THE JUDGES—"ROLLING STONES"—MOURNERS AND HIRED MOURNERS.

Now when he drew near to the gate of the city, behold, there was carried out one that was dead. Luke 7:12.

In front of Mt. Tabor near the plain of Esdraelon, on the north-western edge of "Little Hermon" is situated the modern village of Nain. Authorities assure us that this is the site of the ancient village of Nain.

Until a few years ago the villages and cities of Palestine were limited within walls. Fifty years ago the gates of Jerusalem were closed at sun down and no one could enter without permission from the Pasha. The cemeteries and tombs are generally located just outside the city wall, as visitors to Jerusalem have probably observed. Near the gates are also the commercial and judicial gatherings. Jesus was probably about to enter the village of Nain when he met the funeral procession of the widow's dead son.

The people here consider it a sacred duty to follow friends and acquaintances to the grave.

The burial customs are the same to-day as in the time

of our Savior. When anyone dies they are at once prepared for burial and interred the same day. Among Jews I have been told they will even hasten a death for fear that a corpse remain in the Holy City over night.

The body is washed and wrapped in a white sheet, perfumes and spices being put in the water in which the

RUSSIAN FUNERAL—BODY BORNE BY FOUR

body is washed, or in the folds of the sheet. Those who are rich buy a linen sheet. Joseph of Arimathea, being a rich man, bought a linen sheet to wrap the Lord's body in, and Nicodemus brought the spices. In some Moslem villages spices are scattered in the grave before the body is put in. When the body is wrapped, the hands

and feet are bound with bandages. The head is bound with a cloth like a napkin. It was in this manner the body of Jesus and Lazarus were bound.

Christians and Moslems use coffins for the dead, but among the Jews a coffin is rarely used and only by those who have come from foreign countries. With them the body is placed on a sort of stretcher made of canvas and two long poles. Sometimes the wrapped body is carried

TOMBS OF THE JUDGES

without being covered at all. The poles are placed on the shoulders of four young men, who carry the body to the synagogue and from there to the place of burial.

It is very difficult to get a picture of a Jewish funeral. If a picture is taken the body is then considered unclean and the ceremony of cleansing must be preformed before it can be buried. When anyone is seen with a camera the followers crowd around the body to prevent a picture

THE TOMB OF JOSEPH, IN THE SACRED CAVE OF MACHPELAH

being taken. A procession of this kind can be heard a long distance, as the mourners repeat portions of the psalms all along the way. This picture of a Russian funeral is the nearest to a Jewish funeral of any I have seen. The poles are similar, but the Jews have no coffins, as you see here.

σορός the Greek word which is translated "coffin," or "bier," does not have any reference to our coffins of to-day. One day a Greek young lady was translating this chapter into English. When she came to the word σορός she translated it "dead body." I said "no, not dead body, a coffin." "No," she said, "I know what a coffin is; this word means dead body." I quickly saw that that was more in keeping with the Jewish customs of a burial and that in Nain, it was the body our Lord touched when the bearers stood still.

The sick are often carried in the same way and it would be a very simple thing for such a person, when halted, to obey the command, "take up thy bed and walk."

On account of there being no fences the grave yards are unprotected from man and beast. In ancient times the Jews buried their dead in natural and artificial caves. Around Jerusalem a great many tombs of this kind are to be seen. They form a very interesting and important point in Jewish archæology. There are what are called the "Tombs of the Kings" and the "Tombs of the Judges." All down the "Valley of Dry Bones" are evidences of there having been many such places. Some of these tombs are much adorned, especially those of noted men. At present among Moslems and Jews, the

grave stones and ornaments are kept white and clean. So our Lord when illustrating the hypocrisy of the scribes and Pharisees refers to this custom. (Matt. 23:27-29). The tombs of the Patriarchs are in Hebron, jealously guarded by the Moslems. No Christian or Jew is ever permitted to enter them.

THE ROLLING STONE AT "THE TOMBS OF THE KINGS"

In front of many of these tombs, which are hewn in solid rock, are the "Rolling Stones." These stones were so cut that they could be rolled back and forth. Whenever it was desired to make the sepulchre very safe, as was that of Jesus', it was sealed. No one could then

enter and steal a body without its being known. (Matt. 27:64). Inside the "Tombs of the Kings," is room for about 80 bodies. The opening which you see in the picture is the entrance into a small room about 8 feet wide, 10 feet long and from 7 to 8 feet high. In the walls around are niches just big enough for a coffin or body to be put in.

When Mary Magdalene and Mary, the mother of James, came to the tomb of Jesus on the first day of the

A MOSLEM FUNERAL AND GRAVEYARD

week they were very much perplexed about this stone, (Mark 16:3-4), "and saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they saw that the stone was rolled back:" and they "entered in." Being the tomb of a rich man and "hewn out in the rock" it was in all probability similar to the one just described, as it also adds, (Matt. 27:60) "and he rolled a great stone to the door and departed." Of course all tombs are not so large as the one described above.

When speaking of the grave of Lazarus the apostle distinctly says that it was a cave. "Now it was a cave, and a stone lay against it." (Jno. 11:38.) Jesus did not say "roll the stone away," but "take it away." There are many natural caves in the land to-day and no doubt those who were too poor to have tombs hewn in the solid rock made use of these.

MOSLEM FUNERAL—WOMEN MOURNERS

Very often in Moslem cemeteries there are graves which have no headstones and very often people walk over the graves without knowing it. "For ye are as the tombs which appear not and the men that walk over them know it not." (Luke 11:44.)

After the funeral, the mourners return every day for nearly a week to weep and wail with the relatives of

the deceased. Paid mourners or wailing women are an established institution in the Holy Land, and have been from earliest ages. They gather at the house of the dead and wail and cry in a very distressing manner. This grief of course is not real, and it is very easy for them to change it into laughter, as they did when Jesus raised the ruler's daughter.

In the villages there is a supper of rice, cooked in butter, for those who attend as mourners. Among the Bedouins when a man belonging to the tribe dies, they take one of his best sheep, or a cow, and kill it near the dead body. After the funeral the animal is cooked, and every follower must eat a little; otherwise it would be a great offense to the dead man. This is called "The Feast of the Dead;" among Christians, "The Bread of Mourning," or "The Cup of Consolation."

Eastern Hospitality

CHAPTER XIII.

EASTERN HOSPITALITY—MARTHA—MOSLEM CEREMONY OF WASHING—CARE OF FEET—PREPARATIONS FOR A FEAST—POSITION WHILE EATING—SERVICE.

Thou gavest me no water for my feet: Luke 7:44.

As in the days of Abraham it was the custom to entertain strangers and wash their feet, so it was in the days of our Lord and is still practiced among the fellaheen and Bedouins of Palestine today. In the early church the custom continued until the third or fourth century. St. Paul commends those in the habit of doing this: "If she hath used hospitality to strangers, if she hath washed the saints' feet." (I Tim. 5:10.) St. Chrysostum in the fourth century in one of his sermons said that no other thing was more esteemed in the church than the entertaining of strangers. In Antioch the church provided a home for the entertainment of strangers, especially the poor.

In villages and among the Bedouins a passing stranger is frequently urged to come in and share their meal with them. Europeans who have travelled among the Bedouins can testify to the generous hospitality of these people. It seems to be their nature to invite strangers to share their home with them. A short time ago the Governor General of Palestine took a trip to the south in order to encourage the Bedouins to lead domestic lives

and to strengthen the boundary line between Palestine and Egypt. On his way there and back he was frequently urged by the Bedouin chiefs to come and dine with them.

On one occasion the chief of a large tribe, when he heard that the Governor was passing, came to him bare

SHEIK OF A VILLAGE

headed and in his bare feet and begged him to come and drink coffee with him. Being pressed for time the Governor refused, whereupon the chief declared he could never face his tribe again and it would be better for

him to go and roam on the mountain tops than return to his people. Upon this the Governor consented, and with his party of 500 rode to the encampment. After drinking the coffee the chief insisted on preparing a dinner, promising to prepare all in two hours. He called fifty of his men to kill and prepare 30 sheep. Others were set to work to make ready the fires. Large holes were dug in the ground and firewood put in the bottom. The meat and other things were cooked in large tangeras over these fires. The women were sent to grind the wheat to make flour for bread. In two hours and a half dinner was served to over 500 people. The food was put in small tangeras, from five to six eating with their fingers from the same dish.

On many occasions they besought our Lord to "abide" with them. "Abide with us, for the day is far spent." (Luke 24:29.)

It is easy for a man to travel here without provisions, as he can be sure of receiving hospitality from the villagers. Perhaps as our Lord went throughout Galilee and the regions round about he was entertained in this way.

When a traveler of high rank is being entertained they kill one of the best of the flock and the host stands by and serves him, just as Abraham did when he entertained the three men who came to his tent. (Gen. 18:7.) A recent experience of a woman missionary is appropriate just here. While on a missionary trip she went to a village in which no missionary had ever set foot. She was warmly received by the people of the vil-

BEDOUIN HOSPITALITY

lage and a feast prepared for her. The best sheep to be found in the village was killed and no one was allowed to touch it until she had first eaten. This was in a village near Beersheba, not far from the place where Abraham entertained the three angels.

Martha is a good type of the present mistress of a

WATER JUG USED AT THE GREEK "FEET WASHING" CEREMONY

fellaheen house and a true descendant of Sarah. When these people are entertaining guests they go to a great deal of trouble and keep everyone around them busy working providing something to eat, leaving the guests to amuse themselves.

In the city where the women are veiled they never appear when there is male company. The host or a servant must wait on the guest; in fact, the wife does not eat with her own husband unless requested to do so.

When the women go out they must be veiled. I have heard a Moslem say he would kill his wife if she ever went out without her veil on.

A FELLAH WASHING HIMSELF

When a visitor enters a house his shoes are left at the door. The servant then brings water to wash his feet. If there is no servant, the host himself will perform this service, or give him a basin of water that he may do it himself. There is a special water jug with a long spout used for washing hands and feet. The natives and Moslems never think of washing in any other way and laugh at our custom of pouring water into a basin and washing in it.

The Moslems wash their hands and feet before they pray. This is a type of what they want God to do for them inwardly. They also use a special mat to kneel on, which is never used for any other purposes, and at home, if possible, they wear a special robe. More than three times a day a faithful Moslem must perform this duty, the Koran commanding it as a type of cleansing and purification. It is considered a great evil for a Moslem to offer prayer to God without washing his hands.

The poor people of this country never wear stockings. Even when the snow is on the ground, the poor fellaheen women walk into town with their baskets on their heads but with no shoes or stockings on their feet. They are very careful with their shoes and carry them in their baskets in order to save them; their feet they never mind.

One cold, rainy day, a very poor Jewess came to the house to ask for some work. Her house was a mere shack and her children had had no food for three days. When she came in her feet were blue and all her body shivering with cold. We asked her what a pair of shoes would cost and she told us she had never bought a pair in her life. We sent out and bought her a serviceable pair and gave her stockings to put on. She was so delighted with her new shoes that she not only kissed our hands but our feet also. As she sat shivering with the cold, one could not help thinking that perhaps our Savior had suffered in the same way, because "for your sakes He became poor that ye through His poverty might become rich," (II Cor. 8:9) and "He that hath pity upon the poor lendeth unto the Lord, and his good deed will

He pay him again." (Prov. 19:17.) He experienced all the sufferings of the poor and for this reason He had pity upon them.

In the summer time the roads are very hot and dirty,

FEET WASHING CEREMONY OF THE GREEK CHURCH
PATRIARCH WASHING THE FEET OF 12 OF HIS SUBORDINATES

in winter cold and muddy, so that those who walk about barefoot are very glad to be given a little water to wash their feet before entering a house. Perhaps the great need established the custom, especially for weary travelers and guests.

When a guest is invited to dine at a house the respect in which he is held is always shown by the way he is treated. The invitation is given orally by the host, or a servant is sent. A native dinner or feast requires a great deal of preparation, which is done for the most part in the open air, so that all the people of the village learn about it and gather around to watch all who enter. The poor and the maimed go expecting to receive a little. So it was not an unusual thing that the woman who was a sinner should know about Jesus being present at the feast given by Simon. As there are no chairs and tables used, it is customary for guests to recline at meals, and according to the Greek text, the word κατακλίνω has that meaning. When the people eat, they sit on a cushion or mat, on the floor, their feet are crossed under them, tailor fashion, or they lie on one hip with one hand supporting the head and the feet protruding behind. In such a position it would have been very easy for the woman to stand behind our Lord and wash his feet, to the chagrin of the Pharisee who had neglected this act of courtesy to an invited guest. It is possible that our Lord did not see her until He spoke to Simon and rebuked him for his lack of good manners, which will be shown more clearly in the chapter on salutations.

The people all eat from the same dish. It is a special act of politeness for the host to grope for choice morsels and put them into the mouth of his guest. The thin bread serves as a spoon when necessary to take up the meat, which is always cut in small pieces.

Knives, forks and spoon are not used, but the fingers,

and for this reason the hands are always washed before and after eating. The Pharisees in Jesus' time gave this custom a ritual observance and carried it to extremes, as they did many other things regarding the letter of the law, and not the spirit.

If a Jew sees a piece of paper on the street on the Sabbath day, it is a sin for him to pick it up or touch it with his hand, but he may roll a stone on it with his foot, and the next day go and pick it up.

If a host neglects to wash the feet of his guest it is a sign that he does not love or esteem him. When Simon omitted to give our Savior water to wash his feet, it is very evident that he did not regard our Lord as his superior or friend and disregarded a courtesy due to common guests.

Another custom which Simon disregarded was that of perfuming and anointing his guest. It is necessary to do this unless the host desires to show his guest that he does not wish to treat him as an equal,—a gross breach of the laws of Eastern hospitality.

Among the Christian churches, Latin, Greek, Armenian and Coptic, foot-washing is observed as an ordinance. Many Americans here in the spring of the year witness this celebration by the churches. Incense is used very freely in the Eastern churches and the homes of the people.

Salutations

CHAPTER XIV.

SALUTATIONS—KISSING—GREETING BETWEEN PARENTS AND SON.

All the people when they beheld him running to him saluted him. Mark 9:15.

A great deal could be said about the modes of salutation in Palestine, the words used and the different ways in which respect, courtesy and love is expressed. Very frequently is heard, "God be with you," "God be gracious," or "God give you long life," etc. Very often it is "Peace be unto you," the Arabic salutation from the Old Testament. The New Testament greeting is the Greek word χαίρετέ meaning "rejoice," or "be joyful," frequently translated "all hail," which does not convey the full meaning of the word. The angel's salutation to Mary was χαίρε "Be joyful, thou that art highly favored," a very appropriate salutation at the time. (Luke 1:28.)

The word χαίρετέ is used by the Greeks when they meet and when they part. After the battle of Marathon a runner was sent to Athens to tell of the great victory that had been won. When the messenger reached Athens all he could say was χαίρετέ "Athenians nico" and dropped dead. This word has been used by the Greeks from very ancient times, and is used at all times of the day.

The Arabic salutation differs according to the time of day and the rank of the person addressed. Among the Arabs the ordinary way of showing respect or submission to a superior is by kissing the back of his hand. When a favor is to be asked the petitioner kisses the hand of

KISSING THE HAND

the person addressed, if the petition is granted he repeats this. The tips of the fingers are taken in both his hands, and bowing down, he kisses the back of the hand, then raising it, he touches it to his forehead. This "bowing down" may have been the homage which Joseph's brethren paid to him.

The ordinary salutation is to raise the right hand and incline the head a very little, then quickly place the hand upon the heart, lips and forehead.

When an inferior kisses the hand of a superior, as a rule the superior will offer a slight resistance and politely endeavor to withdraw his hand. Those who wish to appear very generous will return the salutation by kissing the forehead or cheek of the other. If a high official kisses the hand of a dignitary, very often the salutation is returned, as when the Greek Consul kisses the hand of a patriarch, the patriarch then kisses him on the forehead.

In some cases it is compulsory when those in authority desire to exact a sign of submission from those beneath them, the hand is presented and the kiss is obligatory. When an offender desires the forgiveness of a superior, often he will kiss the feet, and sometimes this is done by the poor to show their gratitude. They touch the feet of the superior with the right hand and kiss the hand and then raise it to their forehead. Sometimes the feet are actually kissed. This is the lowliest form of greeting. Small children who beg on the streets will bend down and touch the ground in front of one, kiss their hand and touching it to their forehead, they say "Bakshish." American tourists no doubt have frequently seen the waifs go through this performance.

Another form of servile submission is that of kissing the end of the loose, flowing abeyah, as when the woman with an issue of blood kissed the hem of Christ's garment. Among native Christians it is the custom for poor, diseased men and women to kiss the hem of the priest's garment, in hopes that they will receive blessing and relief. The priests in such cases place their hands upon the head of the person and ask God to bless them. This is

done also among Moslems and other sects of the east, and very often with children who are brought to be blest, and also when persons are dying.

When the Mohammedans begin to pray they clasp their hands and kiss the thumbs three times, then touch the forehead, as a token of submission and earnest supplication to God.

A fellah always kisses the hand of a sheik. Among Christians and Moslems the public kiss is customary on feast days. On these days a Moslem woman is permitted to kiss the hand of her husband but never, never does a Moslem kiss his wife. A Moslem who was in the habit of passing the German colony each night on his way home, once saw a German kiss his wife as he returned from work. The next day he went to him and told him if ever he saw him do such a thing in public again he would shoot him. On Easter, native Christians kiss each other in the church. Palestine has been called by some "a country of kissing," but it must be distinctly understood that this refers to men kissing men, and women, women. When the apostle said "Salute one another with a holy kiss" (Rom 16:16) no thought of a man kissing a woman ever entered his head. In the synagogues and churches of Palestine to-day women and men are separated; just as there was a separate court for men and women in the temple, so there were separate apartments in the synagogues, and men and women never mingled in a place of worship. Paul's command to the women of Corinth was quite in accordance with Eastern customs and ideas. It is impossible to this day for a woman to speak or have part in any public service.

Priests of equal rank kiss each other on the lips when celebrating any service in the church. This is called the "Apostolic kiss," or "Kiss of love," a symbol of Christian love and brotherhood. The kiss commanded by the apostle was a sign of friendliness and social equality given with sincere respect and affection, these measuring one another by the spirit, and not material prosperity.

SALUTE NO MAN ON THE WAY—LUKE 10:4

The priests kiss the hand of the patriarch or bishop. If the bishop in return kisses them on the forehead it is a mark of special favor. Many times I have seen the members of the Latin church kneel and kiss the hand of their patriarch when he was taking a walk. The kiss of the hand is required of the laity by the clergy. Moslem servants must kiss the hand of their masters. Before they kiss the hand they must kneel, and kneel again after

kissing it. When a master is angry the servant will run and kiss his knees, feet and hands in order to regain his favor.

Although much time is spent on these greetings and salutations they are mostly between brethren or those of the same creed, sect or nationality. Christ says, "if ye salute your brethren only, what do ye more than others?" (Matt. 5:47.)

In polite society there is a very common custom of kissing given by the host to his guests. The right hand is placed upon the left shoulder and the kiss is given on the right cheek, then the left hand is placed on the right shoulder and the left cheek is like-wise kissed. When our Savior went to dine with Simon, the Pharisee, he received none of the customary courtesies due to a guest from the host. This was a gross breach of Eastern hospitality toward an invited guest. When he addressed the Savior he called him "Master," or "Rabbi," a title given to superiors and as such it would have been proper for him to have kissed His hand, hence our Lord's rebuke for his unkind and discourteous conduct.

When the betrayal of Judas, the traitor, is portrayed, he is generally represented as kissing our Lord on the cheek, but when Judas addressed Him as "Rabbi," a term of respect, he would not have presumed to have kissed Him on the cheek. The Greek implies that he kissed Him much. To kiss His hand in this way was a token of humble submission.

When a mother or father is parting from a son, or meets one who has returned after a long absence, the

greeting is exceedingly impressive and picturesque. As stated in the parable of the prodigal son they literally fall on each others' necks. The son puts his arm around his father's neck and his face upon his shoulder and then kisses his right cheek and vice versa.

It is quite contrary to Eastern etiquette, especially among Moslems, for men and women to greet each other in public unless members of the same family. A man is not allowed to address one word to a woman in public with whom he is not acquainted. This accounts for the embarrassment of the apostles when they found the Master in conversation with the Samaritan woman. (Jno. 4:27.)

The custom in America and other countries of kissing the Bible when sworn has its origin in an ancient act of saluting a document in token of reverence for the authority of the sender. To kiss the Book is to acknowledge the existence and power of God, and submission to His written Word. This custom is still practiced in the Greek church. After the priest reads the gospel he kisses the page which he has read. When the Pasha reads a document from the Sultan in public he kisses it before and after reading it and lays his head upon it as a token of absolute submission and obedience.

When Dr. Thompson was travelling in the north of Palestine, he tells how one day he was passing the house of a sheik. As soon as the sheik saw him he sent one of his servants to invite him into his house. Dr. Thompson refused, thereupon the sheik sent another servant, a kinsman, with his son, to beg him to accept his hos-

pitality. The sheik received him with great honor and kissed him on both cheeks. The Bedouins have the same custom. The omission of the kiss is a sign of adverseness and travelers must then beware.

A City Set On a Hill

CHAPTER XV.

STREETS OF A VILLAGE—ROOFS—CANDLES.

A city that is set on a hill cannot be hid. Matt. 5:14.

It is quite obvious that when our Lord was speaking He had before Him the natural illustrations used so frequently throughout the gospel. While delivering His Sermon on the Mount He had before Him the ancient "Safed" in Galilee, now in ruins. These ruins are on an eminence 2,000 feet above the level of the sea, easily seen from points in the district. Indeed, there are many such cities in Palestine and the illustration comes with great force to a traveler passing through that land. It would be quite impossible for such a city to be hidden or its lights not seen. From the top of Gibeah Saul, where King Saul had his palace built, no less than twenty villages of importance can be seen, such as Bethlehem, Jerusalem, Bait, Jelah, Nebi, Samuel or Mizpah, Gibeon, Bethel, Ramallah, Ramah, Anathoth, Michmash, Giba, and others all closely connected with the history of Israel. Jericho, although a city of the plain, was probably built on a small elevation, as the land rises gradually from Elisha's Fountain to the Mount of Temptation.

The dwellers in a village usually have their gardens and fields near at hand, but it often happens that a man owns a field or vineyard near some other village five or six miles away.

The streets of the villages are very narrow, crooked and stony. After the rains of the winter, these streets are in very poor condition and must be repaired. The low places are filled in and the rough ones made smooth.

When the German Emperor wished to visit Palestine in 1898, the Sultan gave orders to the Governor of Jeru-

A CITY THAT IS SET ON A HILL CANNOT BE HID—MATT. 5:14

salem to prepare roadways for the Emperor. At that time the road to the Mount of Olives was built and the roads to Jericho and Bethlehem improved and made good, bringing to mind the words of the prophet Isaiah, "The crooked shall be made straight and the rough places plain." (Isaiah 40:3-4. See margin R. V.)

Nearly all the houses in the villages and many in Jeru-

salem are built with flat roofs. These house tops are used as Europeans use their gardens, for amusement and fresh air. In the summer when it is very warm many eat and sleep on the house tops. When a public message is to be given to the village it is called out from one of the house tops, and the village mother will call out to her children working in a near by field. (Matt. 10:27.)

In the villages the house tops are reached by outside stairs. In fact, there are no stairways within the houses, unless those built by Europeans. In time of hasty flight it would have occasioned great delay to have come down and entered the house. (Matt. 24:17-18.) Those in the fields were not to return for their cloak (abeyah) a very burdensome and unnecessary article for one in a hurry.

Candles are used instead of lamps. Many candle holders found in ancient tombs are much like those in use to-day. There is a special corner or place for the candle so that all in the house can see it. (Matt. 5:15.)

The Guest Chamber

CHAPTER XVI.

FURNISHINGS—A MEAL WITH A FELLAH—MEALS OF THE DAY—PASSOVER FEAST.

Where is the guest chamber, where I shall eat the passover? Luke 22:11.

In every town and village of Palestine there is what is called a "guest chamber." This is a room provided especially for the use of strangers, either native or foreign. It is owned by the entire village, but kept by one man who sees that passing travelers are provided with food or whatever is necessary. The expense is borne by the people of the village.

A couple of Americans traveling from Nablus (ancient Shechem) to Jerusalem, when near to Bethel alighted from their horses in order to rest for a little time under the shade of a tree and eat their lunch. The keeper of the guest chamber at Bethel (a Moslem,) saw them and went out and invited them in, gave them refreshment and spread a bed on the floor that they might sleep.

The guest chamber is usually built on the top of the house or the second story, if there be one. How long this custom has been observed is hard to say; evidently it was in use when Elisha the prophet lived, for the Shunamite woman provided such a place for "the man of God," and furnished it. (2 Kings 4:9-10.)

A chamber thus furnished with a bed, a stool and a

table is quite different to ours. The bed is nothing more than a heavy, thick quilt, which is folded up during the day. The stool is a sort of cushion about four inches thick and oblong in shape. The table, if there be one, is about five or six inches high. The food is placed on it in one or two dishes, according to the wealth of the family; more often they sit on the floor, the whole family eating with their fingers from the same dish.

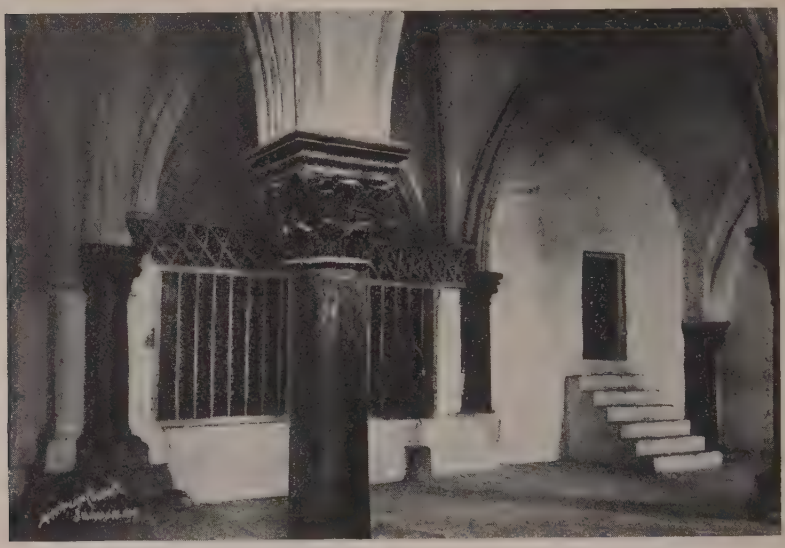
One custom rather embarrassing and awkward for foreigners is that of insisting on every caller eating ere departing.

A young lady missionary told me of a visit she made to a very poor woman who lived in Bethany. It was just meal time and the woman insisted on her remaining to dine with her. Not wishing to hurt the poor woman's feelings she consented. The dinner consisted of boiled wheat, onions and tomatoes, seasoned with semne,—native butter boiled. Before she was asked to eat she had seen a big, black sheep eating from the same dish, the chickens having had their share a little before.

Our Lord, as He went from place to place, was no doubt entertained in the guest chambers, or by those who had learned to know and love Him. When He sent out the twelve and the seventy He told them, "Go not from house to house" and to carry no provisions with them. (Luke 10:7. Mark 6:8.)

When anyone is sent on a mission, either private or public, it is customary to make their business known before bread is eaten, just as the servant of Abraham did when he went to find a wife for Isaac: "I will not eat until I have told mine errand." (Gen. 24:33.) So the seventy,

as they went two by two throughout the villages, would proclaim the message given to them by our Lord; if their message was received they would be entertained by the village in the guest chamber, if not, they would be compelled to go on to the next village. The refusal of the



CHAMBER OF THE LAST SUPPER

guest chamber is a sign that the village rejects them. Probably the rejection by the village of the Samaritans was in this way. "And they did not receive him because his face was as though he were going to Jerusalem." (Luke 9:53.)

Perhaps the keeper of the guest chamber in Jerusalem had frequently entertained our Savior there and so with assurance He could send His disciples to the "goodman

of the house'' and ask for the guest chamber in order to eat the Passover.

The guest chamber in which the last supper took place is now to be seen on Mount Zion. The building is probably a new one, as Jerusalem has been destroyed many times and many of the present buildings and streets are built upon the ruins of former generations. Until recently Christians and travelers were not allowed to visit it, as it is part of a building over the supposed tomb of King David, owned and zealously guarded by the Moslems.

The principal meal of the day is in the evening, about sunset. There are only two meals in the day,— ἄριστου and δεῖωνου. ἄριστου meaning the first meal, and taken about ten o'clock, is usually the remains of the previous evening meal. There is nothing prepared for breakfast, except in the city where a cup of coffee and a small piece of bread may be taken. The evening meal corresponds to our dinner. At the evening meal it was customary to drink wine and is so to-day among Christians and Jews, but Moslems never drink wine or intoxicating liquors.

At the Passover, to-day, the supper consists of two courses. Before anything is eaten the head of the house pours a glassful of water and wine alternately into a basin, which typifies God's wrath mingled with mercy. Then bitter herbs dipped in a brown sauce are eaten with unleavened bread, to remind them of the bitterness and their hard labor in Egypt.

The last course is unleavened bread made from the first

new wheat of the year on which no Gentile has laid his hand. This bread is also eaten with bitter herbs dipped in sauce. The host always prepares the bit of bread for his guests. He breaks the bread and dips it in the sauce and hands it to his guest. At present no lamb is killed because they have no temple. On the day of atonement they kill a white chicken. During the supper appropriate portions of the scriptures are read or repeated in unison. In ancient times they sang a psalm and gave thanks at the close of the meal.

The Passover feast is not observed in the same way by all Jews. Some observe it as a feast, instead of a fast, as do many Christians at Easter. They kill a lamb to commemorate the death and sacrifice of "the Lamb of God, who taketh away the sin of the world." (Jno. 1:29.)

Among Moslems, at a feast, the host breaks the bread and dips it in the gravy or sauce. This is called "the sop" and is a mark of special honor to his guest.

VERY OLD OLIVE TREE IN THE GARDEN OF GETHSEMANE

Garden of Gethsemane

CHAPTER XVII.

FURNISHINGS—A MEAL WITH A FELLAHEEN—MEALS OF THE DAY—PASSOVER FEAST.

And they came to a place which was named Gethsemane. Mark. 14:32.

The Garden of Gethsemane is situated at the foot of the Mount of Olives on the road to Bethany and Jericho and just opposite the Golden Gate. This is the spot which tradition points out as the place of our Lord's betrayal.

At present there are only three of the very old olive trees remaining. The garden is beautifully and tastefully kept by the Franciscan monks of the Latin church. Flowers to suit every season are to be seen there and it is one of the most beautiful spots in and around Jerusalem.

On "Holy Thursday" evening it is customary for the Christians to hold a short song service in the garden. One night I heard some members of the choir from the American colony sing,

" 'Tis midnight, and on Olive's brow,
'The star is dimmed that lately shone;
'Tis midnight in the garden now,
The suffering Savior prays alone."

This and other appropriate hymns were sung, making a very deep impression on all who heard. Everything was very quiet, the bright moon shining from a clear, blue sky. One could not help thinking that Christ, not creed,

should be our first and only ideal, and that He would eventually triumph and win all those for whom He wrestled in that place.

The valley of Jehoshaphat lies between the Garden and the Golden Gate. During the days of our Savior a high bridge is supposed to have crossed this valley, otherwise it would have been impossible to have reached this gate

VALLEY OF JEHOSAPHAT

by a foot path. Some who have made a study of the Temple Area say that such a bridge was built across the valley. It is on the side of the valley near the Golden Gate, where the stoning of Stephen is said to have taken place.

In this valley, south of the Garden of Gethsemane, are the tombs of Absalom, St. James and Zecharia just opposite the southeastern corner of the Temple grounds.

MOUNT OF OLIVES

(1) Galilee. (2) Russian Tower. (3) Latin Convent. (4) Hill of Offense. (5) Russian Church. (6) Garden of Gethsemane and Road to Bethany. (7) Tomb of the Virgin.

Lower down is the village of Siloam, the home of the lepers.

The Mount of Olives is directly opposite the Temple grounds and overlooking Jerusalem. The high tower on the top is the property of the Russians (No. 2). Near it is a Greek church, said to be built on the spot from which our Lord ascended into Heaven. From the tower a very fine view of the surrounding country is obtained. A little to the right is a large convent belonging to the Latin church, (No. 3) on the extreme right is the "Hill of Offense," (No. 4) where Solomon built a place of worship for his idolatrous wives. A Greek convent called "Galilee," (No. 1) built by the learned late Bishop of Jordan, is situated on the left of the first road up to the mountain. Only one small building of it is seen. A short distance north of Galilee the German Catholics are building a beautiful hospice, which commands a fine view of the Jordan valley and Dead Sea.

It was by one of these roads the Savior and His apostles ascended the hill when He foretold them of the destruction of Jerusalem and the signs of His second coming. The Garden of Gethsemane is seen on the road to Bethlehem, (No. 6) and the tomb of the Virgin to the left. (No. 7) The Russian church (No. 5) is between the Latin Convent and the Garden of Gethsemane.

The Lost Coin

CHAPTER XVIII.

THE LOST COIN—DRESS OF FELLAHEEN WOMEN—JEWELRY.

The women here, more especially the fellaheen, dress very differently than Europeans or Americans. Many of the costumes and styles of the early inhabitants of the land seem to be still retained.

In Jerusalem the native women and Moslems wear an outer black or white covering. The Christians wear white and the Moslems black, although many Moslem women are now beginning to wear colors.

The village women do not wear the "melayah," as it is called, or a veil. The dress of the peasant women is a loose, blue gown, girdled at the waist, and a sort of shawl over the head. Many villages have a distinct dress of their own, those of special interest being Bethlehem, Ramallah and Nazareth.

Another interesting feature is the ornaments worn by the country women, silver and gold chains attached to the head dress and from four to six solid silver bracelets. Among the Bedouins the women wear coins hung on the nose, lips and ears. They also wear bracelets on their ankles as well as on their arms. The prophet Isaiah describes very clearly the people in many parts of Palestine to-day. (Isa. 3:18-21.)

Often all their wealth is worn on their head dress or a chain around their neck. The gold coins are hung on a

chain, the silver and brass are fastened to the head dress, which is fastened to the head by strips of ribbon sewed on the bonnet and braided in with the hair, consequently this covering is seldom removed.

Sometimes these are of great weight and those not accustomed to them cannot wear them for any length of

SILVER AND GOLD COINS

time. On the other hand, those who are in the habit, cannot sleep without them and if left off a severe headache is the result.

These coins are often inherited from the mother, the husband has no right to them and cannot claim the smallest piece. The woman regards them as a very precious heirloom and only a very wicked husband would

think of taking one. On no account are they allowed to dispose of a coin. Should a woman be so unfortunate as to lose one it is considered a very serious loss and a diligent search would be made for it.

The houses of the fellaheen are generally very dark and in order to find a piece of money it would be necessary to light a candle and sweep the room, just as the woman did in the parable of the lost coin. (Luke 15:8.)

The coins of to-day, although modern, are similar in many respects to those of 2,000 years ago. The "widow's mite" was a small, brass coin of very little value.

This custom of wearing coins on the head dress does not prevail among all Moslem women. Many of them possess a chest in which their treasures are hidden. The lock is so arranged that when touched it will make a ringing sound. It is locked with a large key which hangs on the owner's neck night and day. Every piaster, (five cents) she earns is put in a secret place within the box. She keeps her husband in total ignorance of what she puts within, in order to not lead him into temptation; for she fears her husband most of all, because in case of need he might break the lock and afterwards deny having touched it.

The Good Shepherd

CHAPTER XIX.

THE GOOD SHEPHERD—PASTORAL LIFE—KINDS OF SHEEP—CALLING THE SHEEP BY NAME—ROBBERS AND WOLVES—SLINGS—WEAPONS—SHEEP FOLD.

The good Shepherd giveth his life for the sheep. John 10:11.

The gospel narrative of the shepherd and his sheep is an exact parallelism of the shepherd and his sheep in Palestine to-day. As herding is one of the chief occupations of the land, past and present, those who listened to our Savior's words understood His meaning very clearly when He represented Himself as "the good shepherd." Those who have seen the pastoral life here and have watched the shepherds caring for the sheep can better understand the simplicity of our Lord's teaching.

Palestine has always been a place for herding cattle and sheep from the days of Abraham until the present. "Thy servants are shepherds, both we and our fathers." (Gen. 47:3.) During their sojourn in Egypt they followed the same occupation.

Many of the fellaheen around Jerusalem own their own flocks and care for them themselves, but beyond Jordan and in the plain of Ezdrelon there are large flocks of sheep and goats in charge, many times, of hired shepherds who wander from place to place in search of food and water.

The shepherds are usually young men and boys; occasionally a girl will tend her father's flock, just as Rachael and the daughters of the priests of Midian tended their father's flocks. (Gen. 29:9, Ex. 2:16.)

The sheep of Palestine are of two kinds, the broad

SHEPHERD AND SHEEP

tailed, (a tail weighs several pounds) and the common, horned, white. In the city very often a man will own but one sheep, which is watered and fed in his own house and by his own hand. "What man shall there be of you that shall have one sheep and if this fall into a pit on the Sabbath day will he not lay hold on it and lift it out?" (Matt. 12:11.)

The sheep skin is used for coats and other articles of dress. The shepherds and others wear the skins in the winter instead of the loose abeyah, so that very often one sees here men literally in sheep's clothing. (Matt. 7:15.)

It is a very pleasant sight to see the shepherds leading the flocks to pasture and returning in the evening. The shepherds always go before and the sheep follow close behind. They are very obedient, seldom straying far from the shepherd. If any lag behind, the shepherd calls to them and they quickly follow.

The shepherds have a name for each sheep and each sheep knows its own name, and just as children in a family are given different names and answer to them when called, so do the sheep recognize their names and the voice of the shepherd when he calls to them. On one occasion some travelers who were visiting the Holy Land met a shepherd and his flock, and wishing to test the accuracy of this and see if the sheep really know their own names they stopped the shepherd and asked him to prove it to them. The shepherd called the sheep around him and then stepped aside. He asked the strangers to point out any sheep they choose and as each one was pointed out the shepherd gave a peculiar whistle and called the sheep by name, it immediately left the flock and went to his side. Being fully satisfied on that point the travelers tried to imitate the shepherd, but it was useless; the sheep recognized the strange voice and fled. "A stranger will they not follow but will flee from him; for they know not the voice of strangers." (John 10:4.)

Some sheep keep close to the shepherd and thus receive choice portions and are not in danger, but many like to run about and choose for themselves, going into fields where they have no business, climbing leaning trees and high rocks, from which they often fall, breaking their

limbs, (these are usually the goats) and are a constant source of trouble and annoyance to the shepherd.

Another source of trouble are the robbers and wolves. The shepherd who owns the flock is very careful of them, but the hirelings are very often careless and unfaithful, many times selling the little lambs and the milk and then telling the owners they were robbed. For this reason the owners must try to select good, faithful men whom they can trust. As one of His representatives our Lord commands Peter to "feed my lambs" and "tend my sheep." (Jno. 21:15-16.)

The true shepherds are brave and courageous and when there is any danger they defend the flock at the risk of their own lives. The staff, or crook, carried by the shepherds is used to guide the sheep over narrow and dangerous mountain ridges; the staff is to guide and the club to protect. No doubt this rod and staff was in David's mind when he says "thy rod and thy staff they comfort me."

Slings are still used by the shepherds to drive off wild animals and to guide the flock. If a sheep or a goat strays to one side the shepherd throws a stone beside it or behind it and drives it along. A shepherd well accustomed to using the sling can hit any object and never miss it, so that David did not fear to face the giant with his sling in his hand, and with a small pebble he stunned the mighty Philistine.

Shepherds who cannot obtain a gun or a pistol arm themselves with a strong club about three feet in length. One end is round and stuck full of heavy iron nails, and

it is not good for any wolf, bear or hyena should it feel the weight of this club on its head or back. It hangs from the leathern girdle by a loop on the handle. Thevenot says: "The Arabs fear a lion so little that they often pursue him with only a club." In the pasture lands east of the Jordan and near Mt. Tabor, the shepherds very often have desperate fights with wolves or robbers. Sometimes the shepherd loses his life and the flock scatters immediately, just as our Lord says: "I will smite the shepherd of the flock and the sheep will be scattered abroad." (Matt. 26:31.) Among the Bedouins of the desert many such experiences take place, so that the shepherds must be very careful and wise in the guidance of their flocks, and must have a good knowledge of the places where they are to lead them and not guide them directly into danger, otherwise the shepherd and his flock would both be destroyed.

When it is necessary to take the sheep over some very dangerous mountain paths the shepherd leads the way and the sheep follow in single file, the shepherd walking along very slowly and eating his bread or playing on his flute.

East of the Jordan the sheep owners pay a yearly sum to the Bedouin sheiks as a security that their herds will not be molested by thieves.

Very often several flocks are sheltered in one fold during the night and for this reason it is necessary for each shepherd to know his own sheep so that when he wants to "put forth all his own" he calls them by name, and then leads them to the pasture fields.

In winter time the shepherds build small booths for the protection of their sheep from the cold rains, and sometimes it is necessary to protect them in this way from the burning heat of the sun in the summertime. These booths are made of dry sticks, branches and grass. Often the shepherd sits in this tent and plays his flute while the sheep are feeding close by. Perhaps it was this kind of a tent which Peter wanted to make on the Mount of Transfiguration. (Matt. 17:4.)

When possible the sheep are sheltered in the caves of the rocks, of which there are a great many in Palestine. Sometimes these caverns are fixed up and made very safe with strong doors. At night when the shepherd returns from the pasture he opens the door and calls each sheep; if none are missing he shuts the door and stays with his sheep, but if there is one missing he leaves the others and goes in search of the lost one until he finds it.

Other folds are made by building a wall of stones in which there is also made a strong door. Very often a small house is built close to the sheep fold where the porter lives with his wife and family. This man watches the flock at night in the absence of the shepherd, or perhaps while the shepherd is away looking for his lost sheep. On his return the porter opens the door for him, but when a robber comes he does not ask the porter to open the door, but slyly and stealthily climbs over the wall.

In a flock where there are sheep and goats, the shepherd separates the sheep from the goats as they enter the fold, so that afterwards it will be easy to milk the sheep and the goats and separate the milk in vessels.

Round about Jerusalem the pasture is not very plentiful, the dry hillsides being covered with thorns and short grass; in Galilee, Perea and Sharon are found the best pasture fields.

Sometimes the cattle are taken to graze with the sheep and it is interesting in the evening to watch them as they return to the villages, each one going directly to its own feeding place, generally in the yard of the owner's house. (Isaiah 1:3.) Very often when the shepherd is returning with his flock he will have a couple of lambs in his arms, or tucked up under his robe from the cold, literally in his bosom, where he carries his daily bread. At other times he will have a sheep, which is sick, or injured in some way so that it cannot walk, on his shoulder.

The Parable of the Sower

CHAPTER XX.

THE PARABLE OF THE SOWER—PREPARATION OF SOIL—DESTROYING THE TARES—THRESHING FLOORS—THE "FAN"—THE TAX COLLECTOR—THE MILLSTONE AND ITS USE—MEASURING THE WHEAT.

Behold a sower went forth to sow. Matt. 13:3.

The cultivation of a field here is almost the same as in other parts of the world. Before the seed is sown, the ground must be plowed although in the case with wheat,

BEHOLD A SOWER WENT FORTH TO SOW—MATT. 13:3

oats and barley, the seed is generally sown and the ground plowed afterwards, because harrows are not used. The implements used may seem a little crude to the farmers of the western prairies, but the soil is quite different here and it is necessary to plow only a few inches deep. Many

WHEAT FIELDS AMONG ROCKS

of the fields are full of very large rocks and a modern plow would be quite useless.

Plowing and sowing begin in November and continue until January, or after the first rain, which does not come until the middle of October and quite often not until late in November. In March the fields are green and the grain in many places half grown.

After the ground has been softened by a good rain the sower "goes forth to sow his seed." He does not burden

himself with anything in which to carry his seed; he simply puts it in a corner of his inner garment—the loose abeyah not being worn when at work.

RUINS OF SAMARIA

As a rule there are no fenced fields in Palestine, except the vineyards, which always have a low fence. As seen in many of the pictures, many of the fields are in the midst of rocky places. There are no regularly built roads or any road allowances, the roads, such as they are, very frequently passing right through a field of grain. The

farmers are not careful about destroying the thorns which grow in their fields from year to year, consequently the grain in many places is choked by the thorns. As the sower, therefore, goes forth to sow his seed, some falls by the wayside, some in stony places and others on the thorny ground. Very often the cultivating does not cover

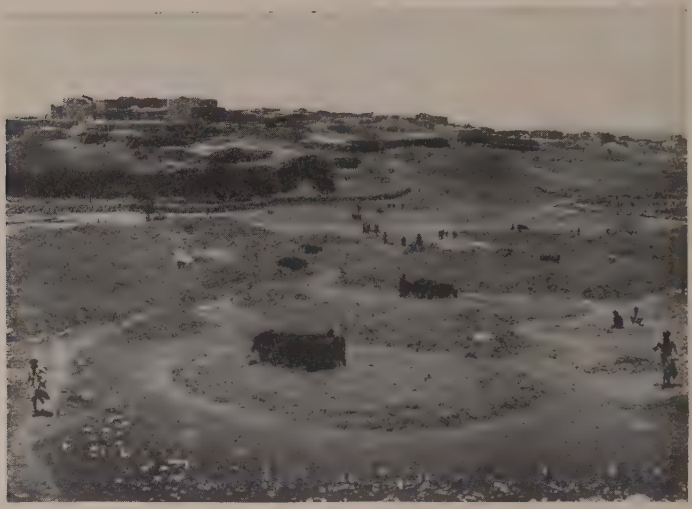
PLOWING AND SOWING

the grain sufficiently and the birds come and devour the seed.

Many tares are found in the wheat fields which resemble wheat so closely that it is very difficult to root them up while the wheat is still growing. When the wheat is in the ear then the tares are easily discerned and the fellah goes into his wheat field and pulls them up, binds them in bundles and burns them.

The grain is not cut, as a rule, but is pulled up by roots;

this is why so many small stones have to be separated from the wheat when it is winnowed. As the grain is pulled up it is tied into sheaves and put in a large pile, or carried by donkeys to the threshing floor. While the reapers are pulling or cutting the grain they are followed by poor women and children of the village who pick up all



THRESHING FLOOR IN PALESTINE
"Thou Shalt Not Muzzle the Ox That Treadeth Out the Corn"

the fallen ears. If the owner is a generous man he gives them a little by letting it fall. In the plains of Sharon and Jezreel the fields are very large and the work of sowing and reaping is done by hired men, but the man who does the sowing does not help with the reaping; that is given to others, so that "one sows and another reaps." (John 4:3.)

Threshing floors which are outside the villages are made on a flat round rock. There all the grain must be gathered and left to dry in the sun. The owner sleeps beside his grain to see that none of it is stolen. The threshing floor is always chosen on a high, exposed spot, to catch the wind for winnowing. Oxen and cows are still used to

WHOSE FAN IS IN HIS HAND THOROUGHLY TO CLEANSE HIS THRESHING FLOOR, AND TO GATHER THE WHEAT INTO HIS GARNER—LUKE 3:17

tread out the grain. The Mosaic law required that "Thou shalt not muzzle the ox when he treadeth out the corn." (Deut. 25:4.) This seems to be observed, as a rule.

The threshing implements are merely wooden sledges —thick boards fastened together. In the bottom of the planks are many rows of sharp stones which facilitate the

threshing and cut up the straw. The man who drives the oxen usually stands on these boards. A more ancient contrivance is used in some places, which is referred to in Amos, 1:3.

After the straw is all crushed and broken and the grain separated from the husks, then the work of winnowing begins, which is not an easy task. Before this work can be done, the fellah must wait for a favorable breeze. A very strong wind would blow everything away, while a very light one is of little use, so he covers the grain and waits for the right time. The work is generally done in the morning and evening, or during the night, when a suitable breeze is more likely to be blowing.

The "fan" which he uses is a broad, wooden fork. With this he tosses up the chaff and grain together, the wind carrying off the chaff to one side while the grain falls in a separate heap. After the grain has been separated from the chaff it is put through a sieve which removes the small stones and heavier pieces of chaff not carried off by the wind.

After all the work has been done, the poor fellah has to leave his grain on the threshing floor a little longer, so he covers it up with his abeyah, or some thorns, to prevent its being blown away, and waits for the tax collector. Before freedom was granted, the government exacted a tenth of the grain after it was cleaned. Often the collectors took just what they pleased, in this way providing for themselves. It was useless for the poor fellah to remonstrate. No man in Palestine was so dreaded among the poor people as the tax collector. Now conditions are

much brighter and the people are encouraged to cultivate and till the soil for their own benefit. No doubt this land will return, in a large measure, to its former prosperity, until that day comes when they shall say,

TWO WOMEN SHALL BE GRINDING AT THE MILL; ONE IS TAKEN, AND ONE IS LEFT—MATT. 24:41

"This land that was desolate is become like the garden of Eden." (Ezek. 36:35.)

The wheat in this country is the main sustenance of life. Bread and meal are made from it. "Burgoil," which is wheat boiled and dried in the sun, is ground in the hand mill and used a great deal by the natives. In fact, it is a

very good breakfast food and is eaten by many Europeans.

After the grain is threshed and cleaned the poor women of the villages are given baskets full of wheat and lentils. In this way they are provided for in the winter.

In Jerusalem and Jaffa there are flour mills, but every

MEASURING WHEAT IN THE MARKETS OF JERUSALEM

farmer grinds his own flour and "burgoil." The work of grinding is done by the women by means of a hand mill which is made of two round stones. The lower stone is very large and sets firmly on the ground, the upper one being fastened to it by a pivot. The hole around the pivot is large enough to admit the grain, which is put in with the left hand. The stick for turning the stone is put

in on the outer edge. These millstones can be adjusted to make flour, "burgoil," or "smead," which is also made from the wheat and resembles our corn flour. No creditor was allowed to take a millstone in pledge. Some stones are very large and are turned by an ass. It is of great weight, and to this our Lord refers when he says "It is profitable for him that a great mill stone should be hanged about his neck." (Matt. 18:6.)

The women rise at two or three o'clock in the morning to grind their wheat. Often two women grind together and sing mournful songs. If they grind more wheat than is needed for the day, it is put away in a goat skin. This grinding and singing have so grown into their habits that none of the sleepers are disturbed, but should the grinding cease the brother or husband may be awakened by the stopping of the familiar sound.

"Give and it shall be given unto you good measure." This way of measuring, referred to by our Lord, can be seen everyday in the markets of Jerusalem and on the threshing floors when the tax collectors measure the grain. The person who is selling the wheat fills the measure and then presses it down; he fills it again and then shakes it together, then he heaps it up and makes a hole in the center and keeps putting on more grain until not one more seed will stay there. He then pours it into the sack of the buyer.

As the fields are without fences it is very easy for a foot path to be made right across a field of wheat, and when anyone is passing through it is very natural to pluck

an ear of wheat, rub it in the hands and eat it. The law of Moses permits persons to help themselves in such cases and occasionally a fellah will gather many ears, make a fire and roast them, eat and then go on his way.

Vineyards and Fig Trees

CHAPTER XXI.

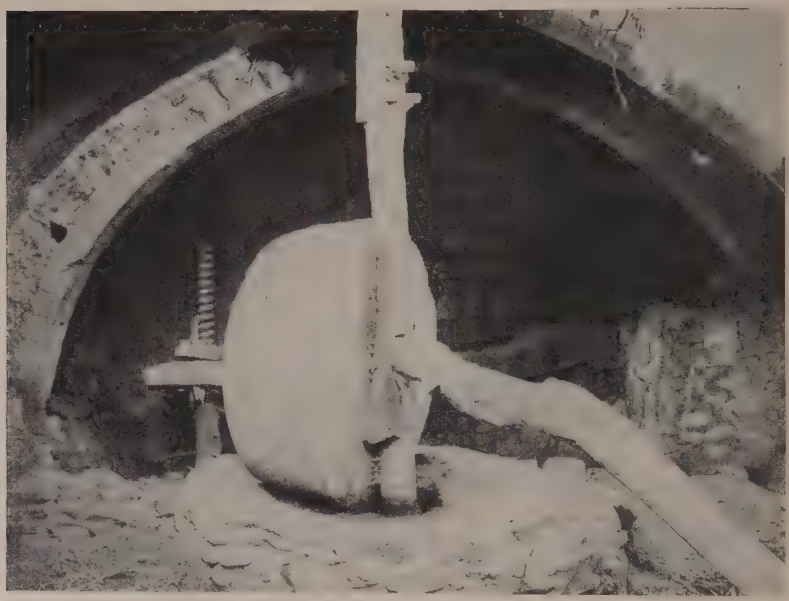
VINEYARDS AND FIG TREES—WINE PRESS—WINE—GRAPES OF ESHCOL—DAFOUR.

There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it and built a tower, and let it out to husbandmen. Matt. 21:33.

Vineyards in this country are very plentiful and are the only fields upon which much labor is bestowed. For

GRAPE MARKET

the most part these are to be seen on the sides of the hills, where the ground is built in terraces, with a stone fence or hedge around them. Palestine is well suited for grapes on account of the many sunny hillsides, the bright, warm days, and the cool, moist nights.



WINE PRESS

The vineyards need to be fenced in order to keep the sheep and cattle from eating and treading them down. Fences are made of small stones without mortar. If the vineyard is some distance from the village the owner builds a "tower" (a small house) and the man who takes

care of the vineyard lives there while the grapes are ripening. (Luke 20:9.)

When the grapes are ripe they are sold or made into wine or raisins. Often the wine press was made in the solid rock and as the grapes were pressed the wine ran into the vat. The wine was stored away in "skins" in some cool place. About two miles west of Jerusalem, near the "Tombs of the Kings" is an old wine press made in the solid rock, called the "King's Winepress." (Zach. 14:10.) Close beside it is an old, underground storehouse, which resembles an old well at present, where the skins of wine were put.

To-day there are not so many winepresses to be found as in ancient times, because the fellaheen are mostly Mohammedans and the Koran forbids the making or the use of wine, so they sell their grapes in the cities. The wine which is used in this country is made by Jews, Germans and Christians, or imported from other lands. Wine is also shipped to Europe from here.

Very few of the old wine presses are in use now as the Jews who are returning to the land are bringing back modern methods and the ancient way of doing things is rapidly becoming a thing of the past.

The wine press differs from the olive press. In the wine press the grapes are trodden by the naked feet.

There is a custom here of mixing spices and other ingredients with wine, to give the wine a special flavor or to make it stronger.

Another kind of wine is the common, sour wine used by the poor, and was given daily to the Roman soldiers of

Christ's time, and no doubt given, in pity, to our Lord by the soldiers who stood by at the time of His crucifixion.

As in ancient times, the grapes of Eshcol are still considered superior to those grown in other places. The

AND SEEING A FIG TREE AFAR OFF HAVING LEAVES, HE CAME, IF HAPLY HE MIGHT FIND ANYTHING THEREON

grapes are gathered from August until October. Women and girls carry them to the winepress or the markets in large baskets on their heads.

About the first of February they begin to prune and dig

the vineyards. If the vineyard is large or if the owner has others, it is necessary for him to hire men to do the work. If a man is hired about noon, a full day's pay must be given him. The man who has the overseeing of the work feeds the men at noon, and at sunset they go home. When a fellah owns but a small piece of ground it is gen-

BETHLEHEM'S GARDENS

erally made into a vineyard where vines, figs and other fruit bearing trees are planted. The fig trees are considered the best shade trees in the land and are found many times in the gardens or near the houses. The fellah sits under his fig tree for protection from the sun, while his wife cooks and washes beside him. Very frequently it is

the Moslem's place of prayer. It was under one of these trees Nathanael was sitting when our Lord first saw him. "When thou wast under the fig tree I saw thee." (John 1:48.) In villages where a highly respected Moslem has died, fig trees are planted around his tomb.

The earliest figs are called "Dafour" i. e. "ripe before the time." About the middle of February the small leaves begin to appear on the fig tree, which is a sign that winter is over and summer is near. (Matt. 24:32, Luke 21:30.) While the leaves are still small this small fruit grows and afterwards drops off. This fruit is eaten only by poor people and children in the villages. The good fruit does not ripen until May and again in August, so that a tree rich in foliage should have some fruit on it even if it is not the time of figs. This fruit "ripe before the time" is the fruit Christ was seeking. The fig tree does not flourish in poor, stony ground, and when it does not bear fruit it is cut down so that taxes need not be paid on a fruitless tree.

When anyone passes a vineyard or garden they are permitted to go in and eat all they desire, but are not allowed to carry any fruit away with them. This is an ancient Jewish custom from the time of Moses. (Deut. 23:24-28.)

Trees of Palestine

CHAPTER XXII.

TREES OF PALESTINE—PALMS—SYCAMORE.

The old testament speaks very often of the palm tree. Jericho was called the City of Palms. Very few are to be

PALM SUNDAY—CHURCH OF THE HOLY SEPULCHRE

found in Palestine now except on the coast of the Mediterranean, in Gaza, Jaffa, and other villages of the plain.

When our Lord entered Jerusalem on His return from the North, the people received Him as they would a king, spreading their garments and branches from the palm

SYCAMORE TREE—JERICHO

trees on the way. Special honor is shown to persons in this way. The loose, outer robe, or abeyah, is taken off and spread on the path over which the person so honored is to walk. The palm has been the symbol of triumphal rejoicing from earliest ages. For this reason the people used the palm branches when our Savior rode into Jerusalem. Every spring "Palm Sunday" is celebrated by all the Eastern churches. All those who attend the

Church of the Holy Sepulchre carry branches of the palm tree.

The sycamore, an evergreen tree, is still native to Palestine. It differs from the fig tree and the common sycamine, being very high, with wide spreading branches close to the ground, not difficult for boys and girls to climb, which they do very often to get its fruit, and a very convenient tree for Zaccheus when he wished to see our Lord. Several crops of fruit grow on it every year, on short stems along the trunk and large branches,—not at the end of twigs, as in other fruit bearing trees. The fruit is said to be very insipid and is eaten only by the very poor people. European authors frequently confuse the sycamore and sycamine. The sycamine grows abundantly in Syria and Lebanon and some parts of Palestine. Its leaves are now used to feed silk worms, and in Syria, where the silkworms are cultivated, this tree is very useful for this purpose, in addition to the mulberry.

Only a few are to be seen in Jerusalem and Jericho.

Flowers

CHAPTER XXII.

FLOWERS—GREAT ABUNDANCE—BEAUTY CONTRASTED WITH ROBES OF JEWISH KING.

Consider the lilies of the field, how they grow. Matt. 6:28.

The flowers of this land are abundant and beautiful. About the first of February the hills and plains are covered with blossoms of various colors, tints and shades. Many of them seem to grow almost from the rocks; wherever there is a crack a small plant shoots forth. They require very little soil, on account of the richness of this latter.

One of the most abundant and conspicuous of flowers is the anemone, a beautiful, rich red, single blossom. Around Jerusalem only the red variety is found, but farther north are purple and white. In the plains of Esdraelon and Galilee flowers grow in abundance. The poppy, which comes almost last in season of all the flowers, is similar to the anemone, only that it has a black center. The cyclamen, pheasant's eye and daisy are also common field flowers, which grow very profusely.

The people of this land are very fond of gaily colored robes, especially among the Moslems and Jews. Black is never worn except as mourning. Every bright color is worn without any thought of harmony or combination of color. Being accustomed to seeing these gay dresses, the simplicity and beauty of this flower was very apparent in comparison to the gorgeous robe of a Jewish king.

Jerusalem

CHAPTER XXIII.

JERUSALEM—THE OLD AND NEW—HISTORY OF JERUSALEM—INHABITANTS—THE WALL—AMERICAN COLONY—JEWS—SCHOOLS—"HO, YE THIRSTY"—STREETS—"ATALS"—STYLES OF DRESS—MOSLEM FANATICISM.

> Pray for the Peace of Jerusalem;
> They shall prosper that love thee.
> Peace be within thy walls,
> And prosperity within thy palaces. Psalm 122:6-7.

Jerusalem is built on the four hills of Zion, Acra, Moriah and Bezetha. The ancient city is within the walls and is divided into four parts,—Mohammedan, Jewish, Armenian, and Christian. Its walls have seven gates. The Golden Gate, which faces the Mount of Olives and opens into the temple area is always closed, because of a superstitious belief among the Mohammedans that when a Christian Emperor goes through the gate the city will be lost to them. When the German Emperor was here, on no account was he permitted to pass through that gate.

Jerusalem within the walls is now surpassed by Jerusalem without. The streets within are narrow, dirty and dark, and in many cases, veritable stairways. The most remarkable street is the Via Dolorosa, over which our Lord is supposed to have travelled on His way to Calvary. Outside, the streets are wider and cleaner.

Since the 6th century when Roman authority ceased to exert any power in the East, Jerusalem has been taken many times. In 614 the Persians took possession and held it for a few years when they were overcome by the Sarasens. In 1076 it was taken by the Turks. In 1898 assigned to Egypt. In 1099 taken by the Crusaders, in

GOLDEN GATE AND MOSLEM CEMETERY

1187 by Saladin, in 1228 assigned to the Christians; in 1243 by the Carizmians; in 1517 by the Ottoman's; in 1832 again assigned to Egypt; and in 1841 it again passed into the hands of Turkey.

The inhabitants are now supposed to number about 80,000, the majority being Jews. There are 7,000 Moslems and 13,000 Christians of various creeds and nationalities.

From the Jaffa gate the city extends north and west for over two miles. Forty years ago this was nothing but bare, dry fields, now there are many fine schools, hos-

A STREET IN JERUSALEM

pitals and modern dwellings. There are several Jewish colonies which have been built in the last few years by

Jews who have returned to the land. Every available building and spot of land is eagerly being bought by them. The buildings are similar to European and American houses and the streets are comparatively wide and clean, although there is still room for improvement.

EXCAVATIONS FOR BUILDING NEAR NEW GATE SHOWING THE UNDERGROUND AND UNDERHOUSE CONDITIONS OF MUCH OF THE SPACE OCCUPIED BY JERUSALEM WITHIN THE WALLS

Within the walls, on Zion, stood the famous Fortress of David, a small portion of which remains to this day. Jerusalem has been destroyed many, many times since the time of David and the city to-day is built over the

ruins and rubbish of former generations. The original streets are from 30 to 100 feet below the present ones. Hitherto the government has not permitted archæologists to do any systematical work, otherwise much light might be thrown upon the history and topography of the Jerusalem of the past. In a few places where excavation has been permitted, they have found many precious and interesting articles. The manner in which building was done 2,000 years ago does not seem to be much different from that of to-day.

Many old places are pointed out to travelers visiting the city; but these are only traditional, the only spots of absolute certainty being the Temple Area, David's Tower, and the Citadel of David on Mt. Zion. There are a few on which many agree, although none can say, beyond shadow of doubt,—such as the Church of the Holy Sepulchre which is supposed to be built on the tomb in which our Lord was buried. On many of the supposed sites modern buildings have been erected.

Solomon's Quarries, from which he is supposed to have taken the stone for the building of the temple are still to be seen. They are under the city, near the Flower Gate. Whenever a company of Masons visit the city, they hold a "secret" meeting there. I am sure they are not in the least afraid of being disturbed, nor is it necessary to lock any doors or use the password. The bats, the only inhabitants, fly to the dark corners and leave them alone in their glory. It is quite impossible for one to enter and find their way in or out without a lantern and guide. Very little remains of the original wall. Around the Temple

Area and in a few other places portions are still to be seen, the present wall, for the most part, not being more than 200 years old.

One Jewish colony with over 5000 Jews is within a mile of what is called "The King's Winepress." Zach. 14:10. foretells how the city is to build from the Tower of Hananel, to the King's Winepress. The Tower of Hananel is supposed to be near the Jaffa Gate and already the city is pretty well built up between these two places. If the Jews continue to return to the land as rapidly as in the last ten years it will not be long before this prophecy is literally fulfilled, especially if constitutional freedom is granted and thoroly established.

Jerusalem contains almost all the religions, sects and creeds of the world except idol worshipers. For this reason the city is full of churches, convents and schools of various denominations and creeds. It seems to be the aim of every nation to have representatives in Jerusalem. Several schools, churches and industrial institutions are supported by the London Jews' Society of England. The Christian Missionary Society supports many schools in various towns and villages of Palestine. Bishop Gobat, the pioneer of the Christian Missionary Society, obtained the old citadel of David on which to build his school. Hundreds of boys have passed through this school going from there to the Presbyterian College at Beyrout, where a thousand young men and boys receive training in many branches of education. Bishop Blyth, of the Anglican church, has a school for boys and girls not far from the Damascus Gate. The only American representatives are

the Missionary Alliance, who have lately opened a school for boys and girls. Mrs. J. P. Newman, wife of the late Bishop Newman, purchased property a few years ago intending to open a kindergarten school, but so far her purposes have not materialized. There are altogether probably over eighty schools in the city of Jerusalem, counting Moslem and Christian, so that so far as education is concerned, Jerusalem children do not lack in opportunity. The great trouble is the diversity of opinion and the lack of co-operation and love between the so called Christian denominations.

The American Colony have a school for poor children who are unable to pay tuition at the other schools. This colony is a company of people who came here about 27 years ago, not to preach, except by their lives, according to Matt. 5:16: "Let your light so shine before men that they may see your good works and glorify your Father in heaven." Twelve years ago they were joined by a number of Swedes and others, and at present number about 106. They have many industries which are very beneficial to the citizens of Jerusalem.

One of the oldest established Christian churches in Jerusalem is the Greek Orthodox church. It has a Patriarchate near the Church of the Holy Sepulcher and a convent in which there are about 150 monks, bishops and priests. When Omer Chatab came to the land in the seventh century he found the brotherhood here and in possession of the historically sacred places. He permitted them to retain their convents and churches under their own control and granted them not only religious protec-

tion, according to the principles contained in the Koran, but also political. Since that time the succeeding rulers of the land have verified the agreement then made and in turn have granted them protection. They have many schools and charitable and industrial institutions. One of their libraries is considered the third best in the world as regards ancient documents and manuscripts.

Next to the Greeks come the Latins. They have many very excellent schools and hospitals for the benefit of their people and any others who care to enter their schools.

There are many orders of monks here, among which are the Dominican, Franciscan and Jesuits. Near the New Gate is a convent of Augustinian Fathers, with a seminary, museum, library, press and others work shops.

The Franciscan monks have special care of the "Garden of Gethsemane" and keep it supplied with flowers to suit the seasons. There are also many convents for nuns where girls, Moslem and Christian, receive instruction in music, painting and sewing, as well as the common branches of education.

The Jews, like the Christians, are divided and subdivided. The Jews are from various lands and usually speak many languages. Some of the largest schools in the City are owned by them. The Rothschild's School for Girls has an attendance of over 600, although more than 1,000 would attend were there room. The principal of the school is a young Jewess from London. English is taught in all but the primary grades. There are several very good schools for boys, where many trades and professions are taught.

The Jews also have hospitals and homes for the care of the sick and aged, altho the hospital belonging to the London Jews' Society is crowded, perhaps because the class here are poor and pay is not required. This hospital is in charge of Dr. Wheeler and a staff of well trained nurses from England.

Jerusalem can boast of several up to date hotels, that

HO, YE THIRSTY

is, so far as is possible in a city devoid of electric light and water works. At present there are no less than six post offices, French, German, Austrian, Italian, Russian and Turkish. A few banks, photographers, dentists, etc. The stores, altho numerous, are very small, some mere corners, no bigger than a good sized dry goods box.

A few of the ancient customs seem to have continued

unchanged from the days of Isaiah. One very striking one is the familiar cry frequently just outside the city gates,—the men who walk about calling out "Ya-chaneen" (Ho, ye thirsty!) Isaiah seems to have been familiar with

A PORTER

this custom when he called "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. 55:1.)

In the summer these men sell cool drinks, water, lemonade and cold tea. In the winter, hot tea and coffee.

Because the streets are so narrow and uneven no ve-

MOSLEMS BEARING SACRED FLAGS TO THE GRAVE OF MOSES

hicles of any kind can be used. Consequently men must do the work for which usually express wagons or moving vans are used. But these "atals" as they are called, can

carry very heavy loads on their backs,—two ordinary trunks and a book case, full of books, is an easy load; indeed, a man will easily carry a piano on his back. At Moharam, the Moslem New Year, when people move into new houses, the work must all be done by these atals. When one sees these men walking slowly with their heavy burdens on their backs, the words of the gospel are quickly brought to mind: "For they bind heavy burdens and grievous to be borne and lay them on men's shoulders; but they themselves will not move them with one of their fingers." (Matt. 23:4). Christ used this as a fitting illustration of the spiritual burdens which the Pharisees had laid upon the people.

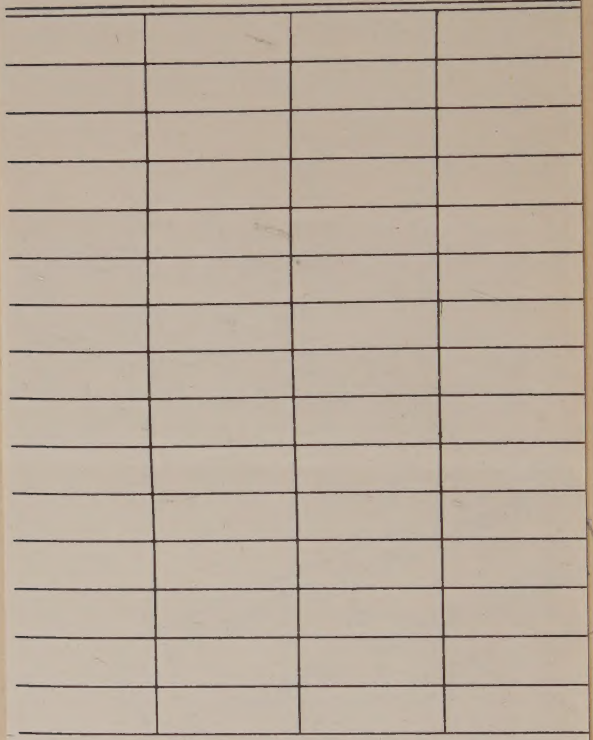
Many peculiar and picturesque styles of dress are seen in Jerusalem, from Parisian gowns down to the dirty rags half covering the lazy beggars The native Christian women wear white coverings over their dresses and a veil when they go out. The Moslems usually wear black.

In the winter many of the men wear European clothes and when the warm weather returns they also return to their former way of dressing in "skirts," as some of the travellers say, when they wish to distinguish between guides. The dress of the atal is a very ordinary one seen on the streets of Jerusalem. Often they are of very excellent silk, which at first seems rather strange to Europeans. In the spring of the year the Moslems have a celebration called "Nebi Mussa." This is the day on which they take their sacred flags and lay them on the grave of Moses, which they believe is on the western side

of the Dead Sea. As they pass along, the women and children kiss the flags and tie handerchiefs on the pole. No Christian who values his life would think of entering the Temple Area on this day. Last year it happened that a Jewish funeral passed down this street just before the procession took place and the people who lined each side of the road pelted the mourners with stones all the way. They were compelled to run as quickly as possible to avoid meeting the fate of Stephen. Moslem fanaticism is shown on that day more than on any other.

THROUGH THE JAFFA GATE IN THE MEDITERRANEAN

THIS BOOK MAY BE KEPT
FOURTEEN DAYS
A FINE WILL BE CHARGED FOR EACH
DAY THE BOOK IS KEPT OVERTIME.



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